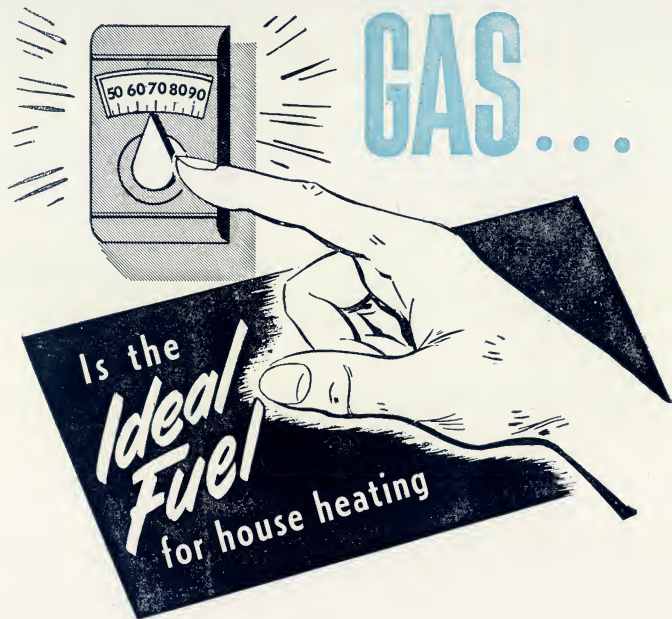


The Improvement Era

A black and white photograph of a classical building's colonnade. The image shows several large, fluted columns supporting a series of arches. The perspective is from within the colonnade, looking out through the arches. In the background, a cityscape is visible across a body of water, with a prominent white tower or monument on the left. The sky is filled with dramatic, dark clouds. The overall mood is historical and contemplative.

FEBRUARY 1948



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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

THE *Journal* of the American Medical Association has answered a question with the statement that eighty-eight percent of nicotine in cigaret smoke inhaled lodges in the mouth or air passages, with only twelve percent being exhaled. "Non-inhalers" retain sixty-seven percent. One cigar equals about five cigarets in giving the same nicotine absorption.

ADDITION of tasteless, protective chemicals to sugar at the refinery to check tooth decay has been suggested by Dr. L. S. Fosdick. Glycerol aldehyde is the best of thirty-one chemicals tested, though fluorine would also be effective, but the dose must be very small.

A NEW electric footwarmer has been produced to take care of the estimated seven out of ten persons who have trouble keeping their feet warm at night during cold weather. Set for 105° Fahrenheit as the best temperature for the feet, the footwarmer is placed between the top sheet and first blanket.

A U. S. PATENT has recently been granted for a self-expanding piston without rings. The outer shell consists of several parts, kept tight against the cylinder wall by coil springs behind them.


A NEW DRUG, four times as powerful as morphine, for the relief of pain, known variously as amidone, dolophine, and 10820 has been synthesized in Germany. It is being given extensive tests in the United States.

A WORLD LIST of scientific periodicals published between 1900 and 1921 has the names of 24,686 different journals, and is by no means complete.


QUITO, the capital of Ecuador, at an elevation of 9,350 feet and within twenty miles of the equator, has a mean daily temperature which varies during the twelve months less than a degree from the mean annual temperature of 54.6° F. The warm days and cold nights are dependable.

FEBRUARY 1948


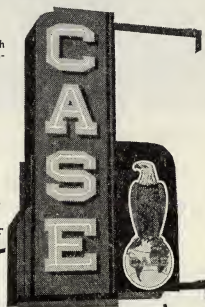
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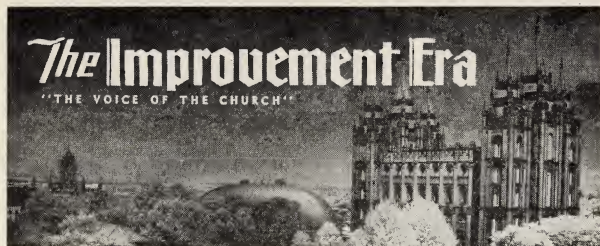
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4 Power Groups
20 Great Models



February
1948

VOLUME 51
NUMBER 2

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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Five days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

The Cover

GEORGE WASHINGTON and Abraham Lincoln have come to signify the cause of human liberty and freedom throughout the civilized world. This photograph of two memorials to these great men is symbolic of the gratitude of Americans and free men everywhere, who honor them for their fight in defense of human dignity. The Washington Monument and the Lincoln Memorial are shown through the portals of Georgetown University, significantly, because both of these men believed in education for the common man, based undoubtedly on their acceptance of the Christian principle, "And ye shall know the truth, and the truth shall make you free."

The unusual photograph was taken by Horydzak of Washington, D.C., and was adapted for cover use by Charles Jacobsen.

Frontispiece

THE verse for this month's Frontispiece, page 73, is from "The Building of the Ship" by Longfellow. The photograph is by Felty of Monkmeyer Press.

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"COMMUNISM IN ACTION"

By DR. G. HOMER DURHAM
Head of Political Science Department and
Director of the Institute of Government,
University of Utah



CERTAIN fateful questions of 1948 revolve around that enigma of western man, the Union of Socialist Soviet Republics. For thirty years this has been more or less true. But never has the U.S.S.R. loomed so large in the pattern of human affairs. What is the nature of the communist leviathan? Its capacity for action? Its land, resources, peoples, morals, governmental system, economy?

The United States Government Printing Office has recently printed 141 documented pages analyzing the operation of the Soviet Union (House Document No. 754, 79th Congress, second session). This study, entitled *Communism in Action*, was prepared at the instance and under the direction of Representative Everett M. Dirksen of Illinois by the Legislative Reference Service of the Library of Congress. The Legislative Reference Service is the official research arm of the United States Congress. *Communism in Action* is therefore worthy of more than passing interest. Fifteen chapters of the operation of the Soviet productive system, management, labor, forced labor, living standards, agriculture, transportation and finance, government, national defense, education, the use of leisure time, and religion make this compact volume the best available reference guide to some of the leading questions of our age. The concluding chapter, "How Much Freedom?" raises the question that is most vital.

CONGRESSMAN DIRKSEN tells how the study came to be produced. After delivering a speech in Chicago to a group of farmers, he was asked to recommend "a short, simple treatise on how communism operates which dealt fairly and impartially with the subject and which did not employ a heavily slanted or biased approach." The result does not pretend to be an analysis of the theory of communism. "Neither is it an appraisal of communism," says Dr. Ernest S. Griffith, director of Congressional Legislative Reference Service. "It is primarily a description of the operation of the economic, political, and social institutions of the Soviet Union in recent years." As such, it may be recommended to readers of "These Times" who are puzzled about this enigma of 1948.

WHAT does the study indicate? As to the Soviet economy: "Practically all economic activity in the U.S.S.R. is encompassed in a plan laid down by the Government and the Communist Party. . . ." This is done through a central planning body, Gosplan, whose general planning directives for production and the interrelated sectors of economic life are carried out by the Commissariats, the Glavks (coordinating units below the Commissariats), the state trusts and combines. The study points out that

. . . human love of order has lent a certain amount of prestige to the Soviet system because their economy gravitates about the conception of plans. But it certainly has not been proved . . . that the faults of a completely planned economy . . . are less serious than the faults and instabilities of a free, competitive society. . . .

THE selection of managers is vital in any economy. In the U.S.S.R., this began with party loyalty as the prime consideration. Other managers were appointed only under strict surveillance by the security officers of the O.G.P.U. or the N.K.V.D. (secret police). After the purge of 1936, however, the study reports that

. . . the new industrial chiefs . . . were the better trained energetic men who had had no other experience than that in a Communist country.

Accordingly they accept the revolution, look upon themselves as

. . . the advance guard of social and economic progress, and that they too had devotees in every country who looked to the day when they too would overthrow their "capitalist oppressors" and establish a "classless society!"

In other words, the Soviet political system, in thirty years, has come to be accepted as inevitably good, Russian, and patriotic. This soviet manager, however, in contrast to an American, is a state official.

His psychology must always remain that of an order taker. Goals are set for him. He agrees, and he works hard to meet and surpass the tasks set for him. He wants to have a good reputation at headquarters, and he tries to avoid mistakes.

(Concluded on page 94)



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Fine flavored Egg Noodles in concentrated broth with delicious pieces of CHICKEN or TURKEY.



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The Church MOVES ON

Elder Richards Visits South America

ELDER STEPHEN L. RICHARDS of the Council of the Twelve is making a tour of the three South American Missions of the Church, in Brazil, Argentina, and Uruguay, Elder Richards, who is accompanied by his wife, is the first of the General Authorities to visit in South America since that continent was opened for missionary work by Elder Melvin J. Ballard, of the Council of the Twelve, in 1925. Elder Ballard was accompanied, at that time, by Elders Rulon S. Wells and Rey L. Pratt of the First Council of the Seventy.

Microfilm Processing Plant

PROCESSING of large quantities of microfilm has become possible with the completion of a processing plant at the offices of the Genealogical Society, 80 North Main Street, Salt Lake City. The equipment, now in operation, is capable of processing twenty feet of thirty-five mm. film a minute.

Elias A. Smith

JUDGE ELIAS ASAEL SMITH, community and Church leader, died December 6, in Salt Lake City, at the age of ninety. His father, Elias Smith, was a full cousin of the Prophet Joseph Smith. Judge Smith, a Salt Lake County probate judge in the eighties, had also served as a member of the territorial legislature, as a Salt Lake County selectman, and as a bank and insurance executive. He was sustained as a member of the Salt Lake Stake high council in 1885, when there was only one stake in the valley. With the organization of the Liberty Stake in 1904, he was sustained as a member of that stake high council. He had served continuously on high councils for more than sixty-two years, a record believed to be unparalleled in the history of the Church.

Welfare Quotas

THE nineteen welfare regions of the Church accepted their 1948 quotas in December. The quotas were about seventy-five percent of the 1947 quotas, though they may have to be supplemented later in the new year.

Genealogical Society

DR. JOHN A. WIDTSOE of the Council of the Twelve, a director of the Genealogical Society of the Church

and its parent organization, the Genealogical Society of Utah for twenty years, has been named vice-president of the organization, succeeding the late Bishop Joseph Christenson.

L. Garrett Myers, superintendent of the Genealogical Society, and bishop of the Salt Lake City Thirty-third Ward, has also been named a director of the society.

Temple Square

PLANS for redecorating the interior of the Bureau of Information building on Temple Square have been announced. The improvements include new floor coverings, new furnishings, plumbing fixtures, and the refinishing of the fireplace.

In the renovating program the Assembly Hall will receive new aisle covering; minor changes will be made in the Tabernacle, and the baptismal room in that building's basement will be redecorated.

Relief Society Board

MRS. BELLE S. SPAFFORD, general president of the Relief Society, has announced the addition of two new members to the general board of that organization. They are Mrs. Aline M. Young and Mrs. Elen Louise W. Madsen.

Mrs. Young, the wife of Lorenzo S. Young, Salt Lake City architect, has been active in the auxiliary organizations of the Church in the wards and in the stakes where she has lived, being president of the Bonneville Stake Relief Societies at the time of this appointment.

Mrs. Madsen, the wife of Francis A. Madsen, Salt Lake City furniture company executive, has likewise been active in Primary, Sunday School, Mutual, and Relief Society work. She was president of the Emigration Stake Relief Societies at the time of this appointment.

Temple Square Visitors

THE centennial year—1947—bowed out with one more "first" to its credit: For the first time in history over a million persons had visited Temple Square in a year. President Richard L. Evans, the bureau director, reported that the year's total reached 1,003,218, as compared with 719,765 for 1946. The most popular month for visits to Temple Square was August, when 221,418 came.

(Continued on page 115)

THE IMPROVEMENT ERA

PRIESTHOOD, SUNDAY SCHOOL, M.I.A., RELIEF SOCIETY, PRIMARY

1948 BOOKS, AIDS AND SUPPLIES

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Documentary History of the Church (Vol. I).....	\$1.50
Study Guide	\$.35

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First Intermediate—ESSENTIALS IN CHURCH HISTORY	\$2.50
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See "Recommended Readings for M. I. A." Advertised in the January "Era."

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...AND SO THE Movies

Humor

films that should not be tolerated—just as there are some kinds of laughter and funny stories that should not be told.

ONE of the plays that illustrates the wrong kind of "funniness" was first produced on Broadway as a legitimate drama and then made into a movie. This play, *Arsenic and Old Lace*, capitalizes on the misfortune of people whose insanity becomes a horrible sort of humor. This movie dupes the audience into laughing at people who should be receiving sympathy and help rather than heartless mirth. Certainly such laughter on the part of any of us tends to dry up the kindness that we are supposed to feel for those less fortunate. Surely laughter of this sort is incompatible with our acceptance of and adherence to Christian philosophy.

Another kind of "funniness" depends on the belittling of people through sarcasm. Sometimes their peculiarities or deformities are singled out for malicious comment. This again hinders the best Christian development of the person who indulges in this kind of humor.

The movie, *The Senator Was Indiscreet*, is another example of poor taste in humor. While the irony is clear, still the knowledge that a man who had been senator for some thirty years could do nothing unless he became president is certain to have repercussions in belittling the democratic government, which has proved itself, by and large, to be the best kind of government. The antics of the protagonist disgusted the intelligent onlooker who felt that somehow he had been "taken in" instead of "taking in" a movie.

Sometimes in the movies the laughter lessens the dignity of the human spirit whose dignity is an inherent part of Christianity. Whenever we allow ourselves to laugh at some infirmity that cannot be corrected, we demean ourselves and belittle humanity.

Nowadays it seems that humor is more raucous and hilarious than it was formerly. The quiet, gentle, kindly humor seems to be a thing of

"WELL, what shall we take in to-night?" John asks Mary as moviebound they climb into the car. "Oh, let's see something that will give us a laugh." And they drive around shopping the titles, maybe popping out of the car to look at the stills. When the title and the stills or the actors look "funny" enough, they park the car, and the show is "taken in."

Naturally, we all need humor, for humor is the genuine, down-to-earth expression of good nature that breaks out when the ludicrous happens and revives those who experience it. If it weren't for a sense of humor, we should all be in a sad way at times. But genuine humor is quite different from the shoddy substance that sometimes is pawned off for it.

Some years ago an article was published which is well worth perennial rereading. The following excerpt is pertinent to this discussion:

American character has become less positive than it once was, . . . the faults we have been developing are those of weakness rather than of strength. . . . Our indignation has too short a lease; our anger is too often stillborn. We are cursed with a readiness to laugh things off. We have lost the capacity to get mad and stay mad until we have smashed the thing that angered us. . . . A truly humorous people, which we once were, can be capable of a slow and steady anger. . . ; but our humor has become a brittle wit. Humor rests on a solid base,—a reasoned and confident attitude toward life,—but the wisecrack is sufficient to the hour thereof. All our emotions are a flash in the pan.²

This same lack of genuine humor has carried over into the movies in many instances. There is a great variety of "funny" pictures, from "slapstick" up—or down! Sometimes the "funniness" is legitimate; sometimes it is not. All of us experience strange happenings that are odd; we say and do things that are funny and bring a smile. Some situations become ludicrous—therefore "funny." We can and should laugh at ourselves for some of our mistakes and actions. But there are some kinds of so-called "funny"

²The Atlantic Monthly, January 1938, "The Collapse of Conscience" by J. Donald Adams, pages 3-4



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the past. The movies now have to be full of horseplay and clowning if they are acceptable—and the audience itself is to blame. We need to cultivate within ourselves the restrained, refined humor that can see fun in words, things, and situations which do not poke fun at the handicaps of others. A great comedian knows the tragedies of life and finds things to laugh at in spite of the sorrows. There is always in great comedy a closeness to tragedy. Someone defined comedy as "tragedy standing on its head with its pants torn."

EACH of us wishes to find release—the right kind of humor will release us and renew us. In the movies, as in all our life, we should demand that the right kind of humor be filmed. How important humor is in the life of men as of nations cannot be estimated. But at least one man has made the attempt to ascertain the ingredients that go into certain qualities—and apply them to nations. Maybe the movies we are making could be a better reflection of genuine humor if they were combined with the other ingredients that Dr. Lin Yutang mentions:

I have often thought of formulas by which the mechanism of human progress and historical change can be expressed. They seem to be as follows:

Reality minus dreams equals animal being.

Reality plus dreams equals a heartache (usually called idealism).

Reality plus humor equals realism (also called conservatism).

Dreams minus humor equals fanaticism.

Dreams plus humor equals fantasy.

Reality plus dreams plus humor equals wisdom.

Then Dr. Lin analyzes nations in the light of this formula:

R'D'H'S'—the English
R'D'H'S'—the French
R'D'H'S'—the Americans
R'D'H'S'—the Germans
R'D'H'S'—the Russians
R'D'H'S'—the Japanese
R'D'H'S'—the Chinese*

What we accept as humor becomes an important factor in shaping our lives as individuals and our nations as countries among other nations.

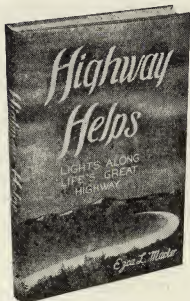
—M. C. J.

*The Importance of Living, Lin Yutang, pages 6-7

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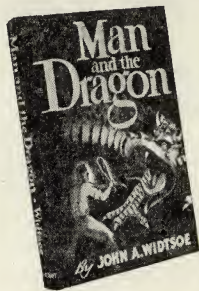
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Dear Gleaner:

FEBRUARY is a very special month, for it brings with it the age-old custom of sending a love message to those whom we hold dear. And so, it seems appropriate for your Gleaner committee to send to you a valentine of love.

We love you for holding strictly to the Gleaner code, The Sheaf. We know that this will strengthen your character and bring you real happiness.

We love you for the vitality, interest, and enthusiasm that you bring to the Gleaner program. This is helping to make Gleaner work an outstanding contribution to community life.

We love you for your high ideals and goals for the future. These will give the Gleaner program a good start on its second twenty-five years.

And we love you just because you are you.

Now, won't you use this opportunity to extend a message of love to your family, your friends, and neighbors? To love one another is one of the great commandments, yet conditions in the world today indicate that most of us are not living up to this commandment. At a recent party the game "Truth or Consequences" was played, and a person was asked to describe love. The response was, "Love is a four-letter word, if spelled backwards is 'evol'." Perhaps we have been going at this commandment backwards, which might account for much of the evil in the world today. Have you read the address by President Clark "Let Us Have Peace" in the November 22 issue of *The Deseret News*? It is a masterpiece and worthy of careful study. He indicates that we are using some back-handed methods and are on the wrong track if we expect peace and love to rule in the world. Our methods are fostering hatred, suspicion, and fear, which will bring the opposite of peace. He asserts that the jealousy, rivalry,

and hatred between ourselves and Russia, unless halted, will bring in its wake one of the "direst tragedies in the history of the world, . . . with intellectual and spiritual degradation, and possibly annihilation of our civilization." If this war comes, it may leave entire continents silent and empty "from sea to shining sea." The amber waves of grain will be self-sown and reaped only by birds and rodents.

But, you say, these problems are for the leaders of nations to solve. What can I, a lone Gleaner, do to help bring love and peace into the world? The waging of peace requires all-out devotion, and if every Gleaner in the Church will exert her influence this month and every month to show her love for her fellow men and look for the good in others, there will be a total force for good that will bring moral strength to the nation. The qualities of character most desirable for good relations in our homes, neighborhoods, and communities are precisely the qualities which are most needed in world relations.

Do not imagine for one moment that you have no responsibility in waging the peace. A third world war need not happen. You can help to prevent it. Petty differences of race, creed, and economic circumstances can easily be forgotten if you remember that we are all children of our Father in heaven and have been commanded to "love one another."

This month take occasion to show your family how much you love them; let your Gleaner leader know that you appreciate her services. In all your contacts be the means of spreading good will, friendliness, and neighborliness. You will be sowing seeds that will bring a rich harvest for you—a Gleaner.

Sincerely,

Virginia L. Cutler

Drama and Book Awards

DRAMA awards, amounting to \$10,000, will be made by The Christophers, a nationwide movement seeking by constructive action to restore Christian values to all phases of public life. Three awards will be made: first prize of \$5,000, second of \$3,000, and third of \$2,000. The book awards are \$15,000 for first place, \$10,000 for second, and \$5,000 for third, and are, like the play awards, open with-

out entry fee to residents of the United States or its possessions, and to Canadian citizens, regardless of race or religious belief. The contests close November 15, 1948, and full details for them can be obtained from The Christophers, 121 East 39th Street, New York 16.

The prizes are outright gifts and all rights whatsoever remain with the authors. Judges in the contests are pre-eminent in their fields.



*T*HOU, too, sail on, O Ship of State!
Sail on, O Union, strong and great
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate! . . .
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!

"THE BUILDING OF THE SHIP"—Longfellow



RETURNING

By Marghale Woolsey

AFTER long years, and near the evening's dark,
I come again to this remembered place
Which once was home to me. My eyes
retrace
The landscape, finding no familiar mark.
Old paths I walked, have vanished from the
scene;
These trees are children of tall trees I
knew,
Whose memory stands green and lovely
through
The thickening glass of time—unchanged,
serene.

And yet . . . I have a sense of welcome
here.

As if invisible but eager hands
Reached out in greeting to one known, still
dear,
Homecoming at long last from distant
lands.

No place where once my life has lived a
part,
Can ever be, again, strange to my heart.

THESE THREE I NEED

By Elsie Chamberlain Carroll

DEAR LORD, so many things I need of
thee,
But I need most thy help in three:

Help me accept without complaint or grief
The things I cannot change. Be they belief,
External things beyond my mortal power,
My handicaps that vex me every hour,
The faults and weaknesses of those most
dear,
Grave problems of the world I dread and
fear—

If I cannot change these things at all,
May I not beat my heart against a wall.

But give me courage, Lord, and faith and
will

If these things can be changed, to struggle
till
The battle's won and never count the cost;
But graciously accept a battle lost;
Then go on fighting still another foe,
Or seeking other fertile seeds to sow.

And give me wisdom, Lord, that I may see
Which obstacles and trials are for me:
Which are the crosses I must learn to bear
And which I may surmount with work and
prayer.

So many things, dear Lord, I need of thee,
But most of all I need these three.

THE PLUS IN LIVING

By Kenneth Davidson

He who insists
On getting his share
Usually gets it—
With nothing to spare!

But he who believes
In giving others their fill
Gets his portion, too,
Plus a lot of good will.

THE GREAT TRIUMVIRATE

By Ormonde Butler

LOVE leans on faith, and faith on hope,
And hope we know, on God;
So owning these, the souls of men
Can follow where he trod.

No angel help is strong enough
To save without all three;
The great triumvirate of him
Who came to make men free.

MEMORY OF LINCOLN

By Christie Jeffries

THE years have brought his guarded fame
new luster,
Have made his memory a living thing,
Around which legend and tradition cluster,
Colorful as prairie blossoms in the spring.

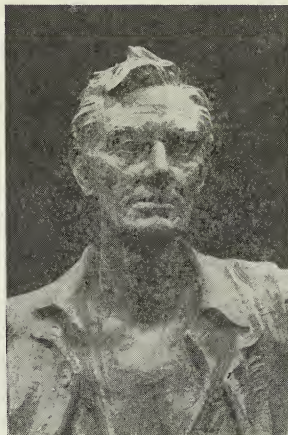
His charity was wider than the ocean;
His simple faith was deeper than the sea;
A nation not too great for his devotion
To compass it in love and loyalty.

And even now, his precepts, strong and
ready,
Like patient counselors will help us learn
In this grim world, one refuge remains
steady—

There is a God to whom mankind can turn.

And find in him new fervor in believing.
New faith in humankind, new consecra-
tion.

New strength to use liberty's retrieving
With honor to our people and our nation.



ABRAHAM LINCOLN BY AYARD FAIRBANKS
FOR EWA PLANTATION SCHOOL, HAWAII

WINTERLAND

By Elizabeth Wall

THEY have not changed at all, these win-
tered hills.

Year after year their quiet, drifted slopes
Have been the same. Man and his vagrant
wills

Have changed. Man and his ever-search-
ing hopes

Still rise and fall and pass. But these re-
main:

Tall, lifted mountains dreaming under
snows

Where other dreams and other snows have
lain,

As this, the sleeping-season, comes and
goes.

They have not changed at all. Remember-
ing

The vanished Aprils and their lilac
breath,

They sleep their long, white sleep. Another
spring

Shall one day call them from this little
death.

Now they lie deep beneath their coverlet,
A winterland awaiting winterstet.

HER LEGACY

By Ida Elaine James

GIVE her expectancy, though not too
much—

Enough to keep her faith alive;
And tolerance to bear the common touch;

A curb for impulses who would drive
Too far within the evil-smelling retreat

Of this world's failings. Give her light
Along the alley-labyrinths of deceit

Where conscience sputters out at night.
Give her awareness; give her many doors

That vision may not ever shrink
From narrow aisles; unstinted love that
pours

Without the asking, alms. And link
Her dreams with clouds, though clouds and
dreams must break;

No broken soul but dreams can mend it.
Think where the clouds and dreams have
soared to make

Joy's magic! Only dreams can lend it.
And taking to herself dream's first-born,
Laughter,

She shall make much of her while young;
The music sing through rain that follows
after

Clouds, wherever dreams are flung.

BELOVED AMERICAN

By Josephine J. Harvey

THIS giant of a man—standing tall,
Whose dream was equality for all.

His understanding counsel seemed all-wise
To friends whose hearts were touched with
grief.

Though sadness lingered in his deep-set
eyes.

His sense of humor often brought relief.

There was something in his rugged face
That spoke of quiet inner grace.

He climbed the heights and walked apart
From darkness, with love and self-control.
Who could measure the width of his heart
Or the depth of the great man's soul?

Who can say a man has forever gone
When the simple words he spoke—live on!

THE IMPROVEMENT ERA

THE FOUNDERS OF UTAH

By PRESIDENT GEORGE ALBERT SMITH

IN July 1947, the governors of forty-four of the sovereign states and of three of the territories held their annual conference in Salt Lake City, Utah. On Sunday evening, July 13, prior to the commencement of the sessions, the governors were entertained at the Tabernacle on Temple Square by a special program, featuring the Tabernacle choir and organ with Helen Traubel, dramatic soprano of the Metropolitan Opera Company. President George Albert Smith welcomed the delegates. This Editor's Page is taken from that heretofore unpublished talk.

BRETHREN and sisters, all children of our Heavenly Father, I rejoice that we have the privilege to meet in this house which years ago was dedicated to the worship of our Father in heaven. From that time until now those who have worshipped here have felt that when they came here they were his guests.

And so tonight in this sacred service of song, I am sure we will all feel that it is a privilege to be in the Lord's house on the evening of the Lord's day, with our hearts attuned to his will and with a desire to enjoy the sacred strains of music that come to us by the sweet voices not only of our soloists and choir but also the sweet music that comes from the great organ.

A hundred years ago tonight the first company of Pioneers on their way to the Salt Lake Valley camped about seventy-five miles from where we now are. In looking over my grandfather's journal I find that he makes this statement: "We found ice on our water buckets this morning."

They were pioneering the way; they were seeking a place where they might worship God according to the dictates of their own consciences, and allow all other men the same privilege, let them worship how, where, or what they may. They were the first of approximately twenty thousand people who were ruthlessly driven from their homes and compelled to find sanctuary among the wild beasts and the still more savage red men.

But they knew the Constitution of the United States was inspired of God. A revelation to that effect stated that he had raised

up the very men to prepare the Constitution. So these Pioneers did not hold the Constitution of our country nor the laws of our land responsible for their sorrow. But knowing that God was their Father and knowing that he had made them the promise long before that if they would seek first the kingdom of God and his righteousness, all other things would be added, and believing this, their faith brought them into this desert land.

Many of them came with ox teams. Some of them were not so fortunate as to have that kind of conveyance. Approximately four thousand of them walked all the way from Iowa City and pushed their handcars across the plains, with all their earthly belongings. They had a serious time.

Two of those companies of handcart pioneers were caught in the first snows of winter, and many of them died of starvation and cold. It is probable that all who comprised those groups would have lost their lives, but it happened that at that time some elders of the Church who were on their way here from the East to attend a Church conference passed where these pioneers were, concluded that they would be caught in a snowstorm, and reported their fears to President Brigham Young. President Young called his associates together, adjourned the conference, and immediately sent out a rescue party composed of the best available teams and wagons in the valley, with medicine, food, and everything that was needed. The result was that all those who were still alive were brought into this valley and made comfortable.

As I have traveled through the states of the American Union (and I have been in all your states, you governors who are here tonight), I have found friendly men and women like you who are here, and I stand here to say that I have been treated as the Lord has indicated men should be treated when they are on his mission doing his service. I have been treated as a brother and friend by most of the people I have met while I have been traveling in his service. To you men who are here tonight, representatives from great states and their associates, I hope you will feel as welcome with us as I have felt in the many states of the Union.

(Continued on page 126)

The Editor's Page

The NAVAJO ... his predicament

THE FIRST OF TWO ARTICLES

IN a fierce, untamable, unpromising, barren land in the great Southwest was found a century ago a fierce, proud, aristocratic, and restless people, the Navajo Indians. Warriors they were, feared by their neighbors and hated by their enemies. Today this same vast, forbidding wasteland is still their home, and their passionate devotion to it may come from the fact that the present generation has known nothing else. There could hardly be found a more desolate, stern, bitter, and impossible land on which to settle, but nonetheless here we found them, and here we leave them. However, when we found them a hundred years ago, there were no reservation restrictions, no stock reduction program, no fish and game laws. They were happy and independent. But today, they are cold and hungry, illiterate and helpless.

Why do we single out the Navajo from among the many tribes of Indians in America? The answer is that, of all the Indians in the United States, the Navajo tribe is the largest, constituting about one-sixth of all the Indians, and further, they are undoubtedly the most deprived and denied group of all. The Hopis and some other small surrounding tribes are usually grouped with the Navajos.

Why, when we have heard so little of him in years past, all this sudden attention to the Navajo? This question is being asked constantly since the press, the radio, and the pulpit have brought to our attention the sad plight of the most unfortunate group of people within our borders. The Navajo is proud and intelligent. He is industrious, talented, and resourceful. Then why is he in his present predicament? Let us consider briefly the underlying causes of the serious dilemma in which the 1948 Navajo finds himself.

WHEN the United States Army permitted the Navajo tribe to return from the captivity of *Bosque*

Redondo to its former haunts in Arizona, there were about nine or ten thousand tribe members. The reservation which was given to them by the United States was vast in area, but of comparatively little value. Ten thousand Indians could and did, for a long time, make a fair living from the wastelands. But the tribe increased, and the productivity of the reservation decreased; eventually, of course, the two trends deadlocked. From approximately 10,000 Indians in 1868, it is estimated that there are now 64,000, an increase of some six hundred forty percent.

ginger blow to them. There was no substitute; conditions became steadily worse.

Then came the blasting of Pearl Harbor. About 3,400 of the Navajo boys were called into the service, and around 15,000 Navajos were called into war industries. The allotment from their service boys and the wages from the industries helped materially to cushion the blow of the stock reduction. But now in 1948 the war is over. The allotments have ceased, and the war industries are closed. Employment is on a more highly competitive scale, and the Indian, speaking generally, is rele-



—Photographs, courtesy Milton Snow, Navajo Service
Inside their wretched mud hogan, this Navajo family is destitute for the necessities of life. No opportunities are offered for bettering their condition either through education or employment, and they are almost without hope.

Their increasing number of sheep pounded out the grass, and erosion became a menace. In the thirties the government required a considerable reduction in the number of sheep. Thus their means of earning a livelihood was immediately cut, for the Navajo people are pastoral and depend mostly upon the sheep. The mutton they eat; the pelt they use for bedding and rugs; the wool they use for weaving; and sometimes they sell the increase in their flocks for money with which to purchase other items needed. The reduction of the sheep came as a stag-

gated to the reservation with its bleak and foreboding aspects. The clash between population and productivity has brought them now to the point where the reservation will not sustain life for their growing population, especially when a long, cold winter follows a period of drought which further reduces the few products of the soil, otherwise usually dependable.

And so we find these people reduced in their opportunities—almost

By *Spencer W. Kimball*
OF THE COUNCIL OF THE TWELVE

helpless in their extremity—and almost hopeless as they look toward any improvement in their conditions.

THE Navajo is intelligent. Doles and food parcels are not the answers to his problems; he begs for schools for his children. He realizes that with schools his posterity will some day become independent and self-supporting. As long as he stands knocking at the door helplessly and unheard, he will be a hiss and a byword, a dependent, and a pitiable creature. He is proud, but he has been living in a disappointing and frustrating world so long that he asks for his rights with fear and trembling and apology. He has for generations asked for bread, and we have given him a stone; he has asked for fish, and we have given him a serpent. So long has he been denied his rights that he has all but surrendered. But there are leaders among this people who still have the vision of the future for their children, who still have faith in a government which has promised but has not fulfilled.

"If we only had schools for our

children," they say, "we will some day be able to get along. We are a ward of the people, which means that we are slaves. They chase us with a gun and march us down to Fort Sumner. We have no vote. We cannot better our conditions. Why? Why?"

And so they continue to beg for schools. Many intelligent citizens ask, "Do you mean there are no schools for the Navajos?" They are shocked when they learn the truth. The majority of Navajo children are born, live their span of life, and die without ever having an opportunity to attend school. This is in our land of opportunity, our land of education, our land in which we believe



A typical Navajo family of Chinle Valley in front of their mud hogan. This home has neither windows nor a permanent door. Here the children are without opportunities for schooling or training.

that all men are created equal, that they are endowed, by their Creator, "with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

It is inconceivable that 64,000 people in the United States are such victims of discrimination. The Navajo is a ward; he has neither opportunity, education, equality, nor the rights of "liberty and the pursuit of happiness." We may admit that he is not now deprived of life, but he is given little chance to sustain it, and almost no opportunity to enjoy it.

Because the Navajo is a federal responsibility, the separate states do not provide him with the usual blessings given to the other residents of the state. And because the government has failed to provide schools, the Navajo goes without schooling. True, there are a few day schools, a few boarding schools, and some institutes, but including every type of education, our government only provides for possibly 4,500 of the 24,000 children. Certain churches have built some schools and are helping with the program; perhaps totaled, all schools give some measure of training to about 5,000 children. But since there are about 24,000 of school age, there are about 19,000 boys and girls who have no chance to attend. There are probably another 25,000 people of the tribe who have passed school age and who have never had any schooling.

(Continued on page 78)

A group of Wingate Vocational High School Navajo girls modeling their senior prom forms which they learned to make in their home economics training classes.



THE NAVAJO . . . HIS PREDICAMENT

(Continued from page 77)

ing, making a backlog of perhaps as many as 44,000 who have been so sorely deprived.

Will the Navajos go to school if the opportunity is provided? This question can be answered with an emphatic, yes! There may have been times when they were disinterested in schools, but that is not true now. Parents are more than anxious to school their children. All their other interests become secondary. The children who can attend make eighty percent to ninety percent attendance, we are told, even under the present difficult circumstances of distances and poverty. Yes, they will go to school if it is provided.

Will the Navajo revert to his former status after being trained? As long as only an occasional child is educated, he will likely revert to his former condition, but we feel safe in predicting that when universal accredited training comes to every Navajo boy and girl, as it does to each of our own children, there will be little reversion. They will not even return to the reservation but will take their rightful place in the world. They will accept better methods. The father of two of our brightest little Navajo girls attending the Church school in Blanding, Utah, came one day, after only a few weeks of training for them, to learn if he could build his house not far from the schoolhouse. He said that he wanted to build a house like our houses, a house with doors, windows, floors, with tables, chairs, and bedsteads. He also said that his girls were learning to read and write, and that he wanted a place for them where they could sit at the table and keep clean.

THOUGH the government guaranteed a school for every Navajo child, the following figures show the degree of success of the guarantee.

The median school year is given as follows:

Children of the United States	8.4 years
Indian children generally	5.7 years
Navajo children	.9 year

When 19,000 receive no schooling whatever, it is obvious that those who have been to school attend very little.

Even among those Navajos who are often termed "educated," we find few who can be so rated by our standards. An "educated" Navajo is one who has had some schooling and speaks some English. Of 195 literates in one hundred families studied, it was found that forty-seven had completed the first grade, twenty-eight the second, twenty-three the third, twenty the fourth, sixty-one from fifth to eighth grade inclusive, and only sixteen of the 195 had had more than the eighth grade.

It is a tragic situation when there is in our own country a large minority who are so unschooled. It is reported that in the United States

3.7 percent of the people have no schooling;
25.2 percent of Indians generally have no schooling;
66.0 percent of the Navajos have no schooling.

Why?

FAITH

By Louis I. Levitt

FAITH! Magic word; radiant vision,
That stirs and awakens the soul,
The mother of will and decision
To battle your way to the goal!
Faith! Our brave liberator
From doubt, apprehension, and fear—
The envoy of our Creator—
The carrier of hope and of cheer!
Let violent storms rage and thunder;
Let the earth tremble under your feet;
Your Faith—the invisible wonder—
Will never despair or retreat!

The Navajo is entitled to good schools, but he doesn't get them. Indian parents state that when their children go off the reservation to continue their work in state schools, the children are invariably demoted one, two, or three grades.

But the parents of these little unfortunates would be grateful for even inferior schools, if they could not have the best. They have no schools at all for most of their children. Here is an example: From Aneth, Utah, came this petition:

Last year in the Aneth district, 1,500 population, not a single child went to any kind of school, except two fourteen-year-old girls who went to a white man's school near Dove Creek, Colorado. We have a good building at Aneth. Please do something to see that we have a teacher.

If there is any question as to their wanting education, read this pitiful plea:

Our little children beg us to go to school, but there is none for them. We have no influence over Congressmen in Washington. We do not have the right to vote, although we are citizens, pay taxes, and send our sons to battle. The U. S. Congress makes big treaties with other countries, and makes big loans, but not once in history has it observed the Sacred Treaty made with the Navajo Nation in 1868, in which it promised a school and teacher for every thirty children.

What is this treaty of 1868 to which they cling? Let us examine it. The treaty reads in part as follows:

TREATY

between

THE UNITED STATES OF AMERICA
and the

NAVAJO TRIBE OF INDIANS

Concluded June 1, 1868

Ratification advised July 25, 1868

Proclaimed August 12, 1868

ANDREW JOHNSON

PRESIDENT OF THE UNITED
STATES OF AMERICA

TO ALL AND SINGULAR TO WHOM
THESE PRESENTS SHALL COME,
GREETING:

WHEREAS, A Treaty was made and concluded at Fort Sumner, in the Territory of New Mexico on the first day of June. [It then names the parties as above stated.]

Articles of a Treaty and Agreement made and entered into at Fort Sumner, New Mexico, on the 1st day of June 1868, by and between THE UNITED STATES, represented by its Commissioners Lieut. General W. T. Sherman and Colonel Samuel F. Tappan, of the one part, and the Navajo nation or tribe of Indians, represented by their Chiefs and Headmen, duly authorized and empowered to act for the whole people of said nation or tribe, of the other part, witness:

[The signatories comprise an impressive list of high government officials including the President of the United States. A resolution is appended indicating that the treaty was ratified by the Senate of the United States and indicating two-thirds of the senators present concurring. It was also signed by mark by twenty-nine headmen and chiefs.]

From Article 1: From this day forward all war between the parties to this agreement shall forever cease. [Each party pledges peace on its honor.]

In Article II the United States gives boundaries of the reservation to which the Indians are to be assigned.

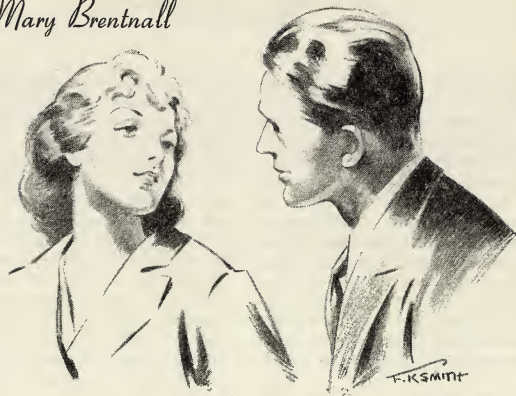
Article VI: In order to insure the civilization of the Indians entering into this treaty, the necessity of education is admitted . . . and they therefore pledge themselves to compel their children, male and female, between the ages of six and

(Continued on page 120)

THE IMPROVEMENT ERA

IF I WERE A young husband...

By John and Mary Brentnall



IF I were a young husband, I would wear "the new look." Perhaps only the initiates would recognize it, but I would feel it myself because it would be compounded of pride that anyone as lovely as my young wife should think me the most wonderful man in the world; of determination to justify and maintain her belief; and of gratitude to the Giver of all things that what is, possibly, the greatest opportunity in life—the opportunity of creating a happy marriage—is in my hands.

If I were a young husband, I would try to know myself. I would know my weaknesses, and upon them I would build humility and repentance. I would hunt out my good points, and upon them I would build self-respect and confidence.

I would know my religion, and I would live it actively. I would understand my priesthood and what it means "to be exercised in righteousness." I would know the ordinances of my priesthood, and I would be able to perform them. I would practise those pertaining to my home right from the beginning and make them as natural and normal a part of my marriage as any other function. I would let my spiritual feelings dominate my mental and physical life.

If I were a young husband, I would share my complete life with my wife. I would have no secrets from her—including financial secrets. I would know that sharing should include a mutual understanding of our financial problems. I would not give her a stipulated sum for housekeeping and leave her completely in the dark regarding all other expenses and plans, because every phase of the problem of living together has its financial aspects and cannot be separated into housekeeping and "living," but requires the careful, comparative estimating of every division by everyone concerned.

I would discuss with her quite freely the problems of taxes, interest, and insurance, not only because

a full shared knowledge of such matters helps in the over-all planning of a life together, but also because it will help her materially if, some day, she is placed in a position where she must handle these matters alone.

Let's TALK IT OVER

I would not expect my wife to be an experienced purchasing agent right from the start. I would be surprised and pleased if she happened to be, but I would expect her to be much like myself—wise and careful at times, uncertain and overly generous at others. And, if even small financial mistakes sometimes seemed serious, I would try to be patient and work out our spending together. I would try to achieve the big ends, and minimize personal indulgences, but I would try, also, to recognize the need of both of us for just such an occasional indulgence.

IN my career, I would try to select work which offered opportunity for growth, not only because we would both be happier in growing together but also because when our financial needs became larger, our income would also—logically and rightfully—become larger with them. I would rather accept less

money and an opportunity for education and development, than a lucrative position with no further advancement in sight.

If it was necessary or helpful for my wife to work in place of, or in addition to, myself, I would try to lighten her work by sharing some of her other responsibilities. And I would see that the additional income was used for some special purpose and for that alone. This might be a home or an education, but I would recognize the fact that the longer we had two incomes, the harder it would become to live on one and the greater the temptation to postpone parental responsibilities. I would also recognize the fact that few, if any, people think they have an "adequate income." Someone has stated that nearly everyone—no matter what his financial status—feels that about twenty percent more than he has would be enough. I would try to live on my income—even though it didn't seem enough, and save a little, too.

If I were a young husband, I would be a "Jack of all trades" and *master of one*. I would strive to be at the top of my chosen field—whatever it was—but I would value versatility and not scorn the development of other talents and abilities I might possess. I would work in the Church—for my own soul's good. I would be active physically

(Continued on page 112)

Henry Eyring

BY MARBA C. JOSEPHSON
ASSOCIATE EDITOR



HENRY EYRING

TO KEEP the faith—and yet move forward in the field of science is not irreconcilable, but it has proved difficult in some instances. In Dr. Henry Eyring we find the desirable combination of a great scientist, for he was selected by readers of *Chemical Bulletin*, a professional publication of the American Chemical Society as one of the ten leading authorities in the field of physical chemistry—and of a stalwart believer in the Church of Jesus Christ of Latter-day Saints. As he states in his address (see opposite page):

For me there has been no serious difficulty in reconciling the principles of true science with the principles of true religion, for both are concerned with the eternal verities of the universe.

Probably it would be well to delve into the background of the man whose brilliance has placed him and the Church of which he is an active member in such high eminence that one of his colleagues at Princeton University said on the occasion of Dr. Eyring's farewell dinner:

I have defended Mormonism among a community of Jesuits and pride myself on the issue, though, of course, I had the great advantage that came from earlier argument "about it and about."

Born in Colonia Juarez, Chihuahua, Mexico, on February 20, 1901, he went through the difficulties of the exodus when he was eleven years of age, at the time when so many of the Saints were driven from their homes. With his parents, Edward Christian and Caroline Romney Eyring, and their family, which includes Camilla Eyring, wife of Spencer W. Kimball of the Council of the Twelve, he settled in Pima, Arizona. The Eyring family has always been unusually active in the educational field, and Henry was no exception. He obtained a B.S. degree in Mining Engineering in 1923, and an M.S. in Metallurgical Engineering in 1924, both from the University of Arizona. The following year he was instructor in chemistry at the same university. In 1925

he enrolled in the University of California at Berkeley, from which institution he received his Ph.D. in chemistry in 1927.

From here he went directly to the University of Wisconsin where he was instructor of chemistry the first year and a research associate from 1928-29. Here, interestingly enough, the current of his life was enriched through his meeting of Mildred Bennion of Granger, Utah, who had obtained a year's leave of absence from the University of Utah where she was assistant professor in health and physical education, in order to do further study in her chosen field. She, too, knew the value of education, for she had lost her father when she was seventeen and had diligently worked to equip herself as a teacher. Her year's leave of absence from the University of Utah was extended permanently when she met Henry Eyring, for they were married in Chicago, August 25, 1928, going through the Salt Lake Temple, December 21, 1928, and the following year went to Europe on their belated working honeymoon, while he attended the Kaiser Wilhelm Institute in Berlin as a National Research Fellow (1929-30). This marriage has resulted in great teamwork and understanding and happiness, and from the marriage have come three upstanding boys: Edward Marcus, 17 at the present time, a high school student and a priest in his priesthood quorum; Henry Bennion, 14½, a teacher in his priesthood quorum; and Harden Romney, 8½.

FOLLOWING the year spent in Germany, Dr. Eyring became a lecturer in chemistry at the University of California for the school year of 1930-31. In 1931 he joined the staff of the department of chemistry at Princeton University where he remained until August of 1946, when he accepted the position as Dean of the Graduate School at the University of Utah.

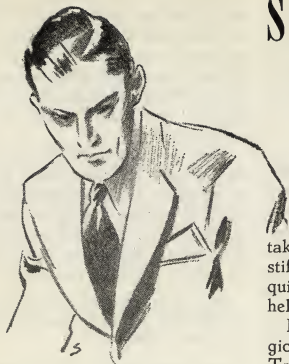
In addition to his work as professor of chemistry at Princeton University, Dr. Eyring served as re-

search director of the Textile Research Institute for the years 1944-46, at which time two main projects were under investigation: a study of the chemical properties of textile fibers, and a study of the bleaching and general molecular deterioration of textiles because of chemical reaction. During World War II, he also did research work for the Army, Navy, and O.S.R.D., on the theory of smokes and on the theory of high explosives.

Dr. Eyring's major fields of specialization include radioactivity, the application of quantum mechanics to chemistry, the theory of reaction rates, and the theory of liquids. In these various fields he has published in the neighborhood of 150 papers together with special chapters in various chemistry books. He is co-author with Samuel Glasstone and Keith J. Laidler of the book, *The Theory of Rate Processes* (1941) and of *Quantum Chemistry* (1944) with John Walter and George Kimball.

SIGNAL HONORS have come to Dr. Eyring because of his accomplishments. He has been vice president of the American Association for the Advancement of Science, chairman of its chemical section, and recipient of the ninth award of the same association in 1932. He has also held offices as secretary and chairman of the Division of Physical and Inorganic Chemistry of the American Chemical Society, as vice president of the Society of Rheology, and is associate editor of the

(Concluded on page 111)
THE IMPROVEMENT ERA



SCIENCE and FAITH

"CHURCH OF THE AIR" ADDRESS

By Henry Eyring

DEAN, GRADUATE SCHOOL, UNIVERSITY OF UTAH

Given over KSL and the Columbia Broadcasting System, Sunday, January 4, 1948, at 8:30 a.m., Mountain Standard Time

I HAVE been announced as a student of science. But I also like to think of myself as one who loves the gospel of Jesus Christ. For me, there has been no serious difficulty in reconciling the principles of true science with the principles of true religion, for both are concerned with the eternal verities of the universe.

And yet there are many people, and particularly among our youth, who regard the field of science and the field of religion as two wholly different spheres, the one entirely separated from and unrelated to the other. In fact, there are those in both fields who have done themselves and the causes to which they give their interests a distinct disservice in teaching that the two are opposed and that they cannot be harmonized one with the other.

And so I would like to address the remarks of this hour to those who find themselves troubled by an inner conflict between the traditional teachings of Christian faith on the one hand, and on the other the challenge of modern education to explore, dissect, and to test in the cold light of fact and demonstrated proof. I believe that many of our young people have impoverished their lives by a thoughtless denial of all aspects of the faith of their fathers in their desire to be what they call scientific and objective.

Now, I am also of the opinion that some theologians have unwittingly assisted in this rebellion by

taking positions so dogmatic as to stifle the honest and thoughtful inquiries of youth when they needed help and sought it.

I should like to say that true religion was never a narrow thing. True religion concerns man and the entire universe in which he lives. It concerns his relationships with himself and his fellow men, with his environment and with God, his Creator. It is therefore limitless, and as boundless as that eternity which it teaches lies ahead of every son of God.

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

What a challenge to every man lies in these words from the Master: to develop himself, to strive, to learn, to seek, to go forward that he might become as God.

MAN in his ceaseless search after truth has discovered and partially explored five worlds. Since these worlds differ from each other in the size of the units of space and time, we need to describe them. In our everyday, practical world, we get along nicely with such units as

astronomers measure revolutions of the planets in years, and the unit of distance, the light year, is about ten thousand million miles. Finally, we come to the spiritual world where time is measured in eternities, and space is limitless. Thus, in thought we can travel from the almost infinitesimally small to the infinitely large.

Now, curiously enough, there are good people who would have you believe that man, who conceives all these wonderful things, and masters them, in part, is no more than the dust of the earth to which his body returns. To me, this is unbelievable.

I am happy to represent a people who throughout their history have encouraged learning and scholarship in all fields of honorable endeavor, a people who have among their scriptural teachings such lofty concepts as these:

The glory of God is intelligence, or, in other words, light and truth. (D. & C. 93:36.)

It is impossible for a man to be saved in ignorance. (*Ibid.*, 131:6.)

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. (*Ibid.*, 130:18.)

"God grant that in seeking the mysteries of his handiwork, we may also learn his great religious truths, which we have been prone to disregard, that our efforts might become a blessing unto us!"

feet and seconds. In the chemical world of molecules and atoms, the electrons complete their revolutions in a hundred million millionths of a second, while a hundred million atoms side by side extend only a distance of one inch. Inside the nucleus of the atom, we enter a third world, where events happen a million times faster still, and distances are a thousand times smaller than in the atom. In the fourth world, the

To us has come the following which we regard as a divine injunction:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which

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SCIENCE AND FAITH

(Continued from page 81)

must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms— (*Ibid.*, 88:78-79.)

Here is the spirit of true religion, an honest seeking after knowledge of all things of heaven and earth.

IN times of uncertainty, such as the present, the increasing effort to understand man's place in the grand scheme of things proceeds at an accelerated pace. That understanding is a problem not alone for the laboratory; many of its answers will be found in the realm of the spiritual. It is important that all men of good will use their energies, their talents, and their learning in their chosen fields, mutually assisting one another toward the building of a better world—that world which men of faith in all ages have envisioned and toward which they have labored.

Now, of course, the scientist is not in general a specialist in questions of religion. But that need not mean that he is not a believer in the great principles of Christianity. Many of the noted pioneers in the scientific world were men of faith whose learning in their chosen fields seemed only to strengthen their sense of a great spiritual realm beyond their ken.

To attempt to choose the greatest among scientists is always a rather ambiguous and questionable procedure, but among mathematicians Archimedes, Newton, and Gauss are usually ranked first.

About Archimedes' religious ideas very little is known, but the other two have revealed their attitude. Touching on Newton's position, the mathematician, E. T. Bell, in his book *Men of Mathematics*, says:

Newton was an unquestioning believer in an all-wise creator of the universe, and in his own inability—like the boy on the seashore—to fathom the entire ocean in all its depths. He therefore believed that there were not only many things in heaven beyond his philosophy, but plenty on earth as well, and he made it his business to understand for himself what the majority of intelligent men of his time accepted without dispute (to them it was as natural as common sense)—the traditional account of the creation.

The great mathematician Gauss indicated his view when he said:

There are problems to whose solution I would attach an infinitely greater importance than to those of mathematics; for example, touching ethics, or our relation to God, or concerning our destiny and our future.

Others might also be cited to illustrate that there is no inconsistency in being both scientist and believer. It would be folly, of course, to maintain that all men who have achieved eminence in the scientific world have been religious men. But I think that most of them have had the humility and the frankness to acknowledge that there are forces in the lives of men, and influences which can be brought into their lives, which are both real and potent, although they, the scientists, may have had no personal acquaintance with those forces within their own experiences.

Most of them, I believe, would not presume to say that a thing may not be because they do not understand it, nor would they deny the validity of spiritual experiences of others because they have been without such experiences themselves.

IT is interesting to inquire what methods are open to him who seeks religious truth. The four gospels tell the story of the Son of God who came into the world, lived an exemplary life, died, and was resurrected. If accepted as accurate, this record puts the necessity of being religious beyond question. History, unlike laboratory experiments, cannot be tried over again, merely because we are not quite sure what the happenings meant. In this sense, religion differs from such laboratory sciences as chemistry and physics, and is more like astronomy or historical geology, where we must depend in part on inference. In the end, however, if the inquiry is broad enough and careful enough, we need be no less sure of our final conclusions.

The Lord himself outlined the procedure when he said:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

And so I would like to suggest to the youth who may feel inclined to disparage religion as they pursue other studies, that they might bring

enrichment to their lives by cultivating faith and an interest in things of the spirit as they follow their other pursuits. Such faith will never detract from their abilities in other fields, but *it will* broaden their thinking and give added depth to their character.

I am now going to venture to say that science has rendered a service to religion. The scientific spirit is a spirit of inquiry, a spirit of reaching out for truth. In the final analysis, this spirit is likewise of the essence of religion. The Savior said:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (Matt. 7:7.)

The scientific has in effect reaffirmed this great fundamental laid down by the Master, and in doing so has given a new impetus to religion.

Science has also in effect strengthened religion by assisting in sifting the grain of truth from the chaff of imagined fable. It is interesting to recall that in ages past, religious men felt that their faith hinged on the notion that the earth was flat. However, when it was found to be round, they discovered that their basic religious ideas had survived without perceptible damage. In fact, the great underlying principles of faith were brought into bolder relief when the clutter of false notions was removed from about them.

More recently, we have been obliged to give up the old determinism of classical mechanics as well as the idea of indestructibility of matter. Mechanical determinism meant that if one were given the state of the universe at any instant of time, a sufficiently expert mathematician could calculate the state of things at all times to come. This left no place for the great religious principle of free will. Then quantum mechanics brought with it the uncertainty principle. This principle eliminates the possibility of predicting the future exactly and tends to confirm that fundamental Christian tenet that man enjoys free agency as a divine gift.

THE atomic bomb melodramatically emphasized a fact discovered earlier in relativity theory and in laboratory experiments. This fact is that matter can disappear only to reappear again as energy. This liberalization in our conceptions re-

(Concluded on page 125)

THE IMPROVEMENT ERA

QUAGUNTS

By Eleanor M. Hall



At the time of "Quag's" story the family was settling for winter in the warm southwest corner of "Non-Ko-Weep."

WE had stayed away too long. Night was falling fast, and a raw wind howled from the southwest, rolling angry clouds before it, and forcing premature darkness upon us. We took a seldom used cut-off near the creek. Our trotting steps became a run as the dusk thickened, and heavy-blown creek sand stung our hands and faces.

Then we heard it—I thought it was a moan, high-pitched and angry. Annie said it was the wind. It sounded human to me.

"It's a man," I said. "Caught in the quicksand."

Annie caught my hand and tugged at me, "It's 'Old Quagunts' in the mire that night? Or was it his lonely old wigwam torn by the wind that gave us, as we hurried by, a childish fright?"

We ran on home, but for a long time I worried, was "Old Quagunts" in the mire that night? Or was it his lonely old wigwam torn by the wind that gave us, as we hurried by, a childish fright?

At home I asked why "Old Quag" lived alone and moved his wick-i-up so often to many places along the creek bank and among the foothills.

Uncle Will answered, "He's too mean to live even among the Indians."

Grandpa explained that he was not really of the Paiute tribe, but a Piede Indian who had been reared by the Paiutes and was not happy among them. His wife and boy were dead, so Quagunts, who was a very old Indian, and sensitive to tribal ways, lived alone.

"Quagunts," Grandma said softly, "is bothered by *wy-nu-pits* (devils) and *do-nu-pits* (witches). He moves his tepee often so they can't find him."

"Old Quag" was feared among the children as a mean Indian. He was tall, slender, and ugly. His face was deeply creased with a multitude of wrinkles; his hair was shaggy and unkempt. His clothes, castoffs of the whites, were filthy.

THERE were various stories about "Old Quag," the same as there were about the other Indians who hung around Kanab, Utah, and chopped wood or washed clothes for food and silver money. They trailed from house to house at Christmas time calling, "Christmas meat, Christmas pie."

The old settlers always had Christmas food to give to the Indians.

I remember the time "Old Quag" teased Elma. She was scrubbing the kitchen floor of Grandma's big hotel, and Quagunts, lounging in the doorway, kept stepping his dirty foot onto her clean floor. She hated the Indians hanging around and failed to see the humor in his trick, so she gathered her mop rag into her hands and splashed it square into the big Indian's face. The family always laughed at the story of how the infuriated Indian took himself

away. We children were glad he was gone.

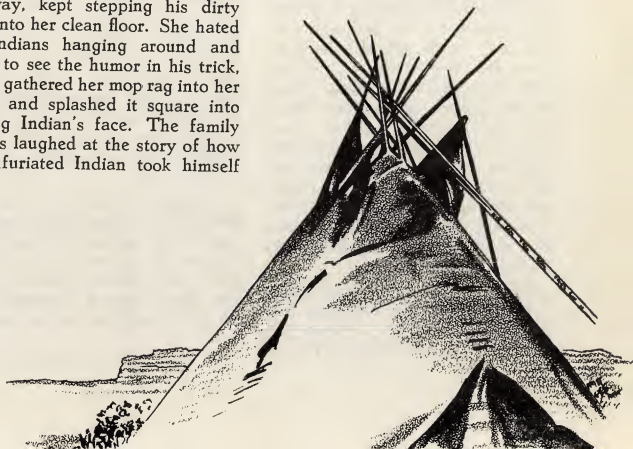
Grandma was a first Pioneer, and feeding Indians was second nature to her. Those old Paiutes, who were old even when the whites came to Kanab, lounged about her kitchen door when the weight of years hung heavy upon them, and the restrictions of reservation were more than they could bear. We wondered why Grandma put up with them, for she was a fastidious woman. Perhaps it was because of some remembered kindness on the part of one or the other in those first raw days when Indians and whites suffered together because of each other's outrages and mistakes. Then, too, Grandpa spoke their language and was a kind man.

Now Elma had enraged the big old Indian, and he removed himself from Grandma's kitchen. He took up his abode in a clump of tamarisk that grew on the creek bank at the bottom of Uncle Leo's lot. I remember his old wick-i-up down in those bushes. Atkin, Benita, and I had often played there, but now with "Quag's" tepee there, we kept away.

As Quagunts grew more aged and the taut nerves of his great old body

(Continued on page 108)

—Illustrated by Fielding K. Smith



ORIGINAL Words OF THE

AMONG the vast number of men who have contributed to the field of American letters, probably none achieved in a lifetime what the Prophet Joseph Smith, as an instrument of the Lord, accomplished in seventy-five working days—the bringing forth of one hundred and eighty-one new words.

Occasionally, and only occasionally, an author coins a new name for a character, but for a young man to have produced so many new names and other words in such a brief period of time without divine help seems almost beyond comprehension.

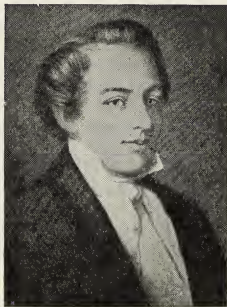
Coining of new words in America was a less common practice in the decade of the coming forth of the Book of Mormon, 1820-1830, than in any subsequent period. Prior to the advent of the great industrial revolution, which had its real beginning around 1830, with its new inventions which made many new words necessary, few new names had been coined. The young nation was but on the threshold of producing its own literature. Few American authors' works were widely circulated. Washington Irving and James Fenimore Cooper, the most prolific of the early writers, coined perhaps a dozen words which have survived the century, and these were but the combining of terms already accepted, i.e., *Leatherstocking*, *Deerslayer*, and *Pathfinder*.

William Shakespeare, whose twenty-thousand-word vocabulary is considered the greatest of all time, is generally not credited with coining new words although he practised the introducing of morality nomenclature such as *Sly*, *Goodfellow*, *Quince*, and others. Many of Shakespeare's names were taken from Plutarch's *Lives* and also from the Latin language. Although his works were available, they were not published in America until 1847, seventeen years after the Prophet Joseph Smith had published the Book of Mormon.

Many of the new words which become part of the American language begin as slang. After a time some of them come into good usage

because they express an idea so clearly. It would, for example, take a phrase of several words to give the same idea as expressed by the word *racketeer*, a word no longer slang.

Most of the slang words created are not newly coined; they are words already common to the language which are given new meanings and spellings. Walter Winchell is perhaps one of the best known of the slang makers. In a list of forty-one of his words compiled by H. L. Mencken, only two are actually newly coined: *phfft*, and *foofff*.¹



JOSEPH SMITH THE PROPHET

In a list of over a thousand new words in the *New Words* section of the Merriam-Webster *New International Dictionary*, there is only one word accredited to an author: *boondoggle*, coined by R. H. Link. Included in this list are several coined trademark names though most of these are derivatives and are hardly new. Some of these trademark names are: *benzedrine*, *celanese*, *haliver*, *kinescope*, *kodak*, and *polaroid*.

Some new words are so important that they are given official recognition by the groups who use them. *Trylon* was coined for use at the New York World's Fair in 1939. The word *radio*, a derivative, was officially accepted at an interna-

tional convention in Berlin in 1906. Certainly the coining of new words is anything but an easy practice.

WHETHER Joseph Smith's story that, "Through the medium of the Urim and Thummin I translated the record of the Book of Mormon, by the gift and power of God," is accepted or not, the great number of new words, and the short time in which they appeared, justifies comment and explanation. Some preliminary studies of some of the new words in the Book of Mormon have been made from time to time, but it yet remains for the philological scholar to exhaust the field of similarities between the Book of Mormon words and the Semitic, Egyptian, and Semito-Hamitic languages. This present study merely classifies the words which are found in the Book of Mormon and which are not found in the Merriam-Webster unabridged *New International Dictionary* or in Dr. James Hastings's five volume *Dictionary of the Bible*. These words can be considered new to the American language. Although it is possible that certain of them are to be found in foreign languages, that Joseph Smith knew of them is highly improbable.

To fabricate such a complex story as is contained in the Book of Mormon, to re-use and give additional identification to fifty-three Bible names, to refer directly to another eighty-eight Bible names, and then in addition, to coin one hundred and eighty-one words in such a limited period rationally appears to be beyond the ability of the young twenty-three-year-old Prophet. He had little formal schooling; the little to which he was exposed while attending a rural school in the wilds of western New York a century and a quarter ago would in no way equip him with such a background as would be required for such an accomplishment.

IN seeking to establish the amount of time consumed in writing the Book of Mormon, the beginning

¹H. L. Mencken, *The American Language*, p. 561

²*Times and Seasons*, March 1, 1842

BOOK OF MORMON

By Harold Lundstrom

date and the finishing date should be determined if possible. Joseph Smith wrote:

On the 5th day of April, 1829, Oliver Cowdery came to my house, . . . Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me.³

In addition to the Prophet's statement, Oliver Cowdery said:

I wrote with my own pen the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God.⁴

These two statements establish the date of the beginning of the translation. The time of the completion of the translation cannot be as definitely established as its beginning. The Prophet recorded:

In the beginning of the month of June, his [Peter Whitmer's] son, David Whitmer came to the place where we were residing,

and brought with him a two-horse wagon, for the purpose of having us accompany him to his father's place, and there remain until we should finish the work. . . . we . . . there resided until the translation was finished and the copyright secured.⁵

David Whitmer, referred to above, and one of the Three Witnesses of the plates of the Book of Mormon, stated:

I, as well as all my father's family, Smith's wife, Oliver Cowdery, and Martin Harris were present during the translation . . . The translation at my father's occupied about one month, that is, from June 1, 1829, to July, 1829.⁶

From his exhaustive research on "The Writing of the Translation," Dr. Francis W. Kirkham concludes:

It is clear that the Book of Mormon was dictated by Joseph Smith in the relatively short period of seventy-five working days. There were many witnesses both at his home at Harmony, Pennsylvania, and at Fayette, New York. Many persons knew

³The Contributor, v. 5, p. 446; Historical Record, v. 6, p. 201.

⁴Op. Cit., v. 1, pp. 48-49.

⁵Historical Record, v. 6, p. 206.

all the facts. No one has attempted to deny them. The physical facts concerning time, place and scribe of the writing of the translation and the publishing of the Book of Mormon are attested by both believers and non-believers in the divine origin of the book. There was no incentive for deception or misrepresentation of these facts by the persons who willingly gave their time to this effort. No wealth, honor, power or influence was to come to any one of them from this achievement, only the privilege to serve.⁷

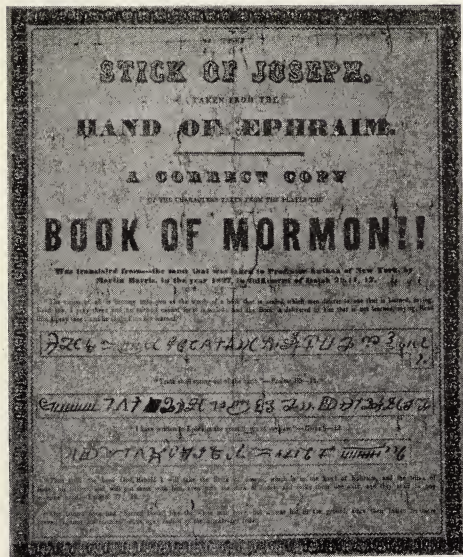
MODERN philological evidence has tended to demonstrate that some of the unfamiliar words of the Book of Mormon have been retained down to present times in Indian words. Such words as *Angola*, *Anti*, *Antipas*, *Hagath*, *Jacobugath*, *Liahona*, *Manti*, *Mormon*, *Moroni*, *Mulek*, *Nephi*, *Onidah*, *Pachus*, *Sidon*, and *Zarahemla* are discussed by J. M. Sjodahl in his chapter, "Book of Mormon Names in American Geography."⁸ This, as well as other similar studies,⁹ is additional evidence of the divinity of the Book of Mormon.

The original words of the Book of Mormon have a curious similarity about them. In an unpublished observation on this subject, W. Aird Macdonald has noted that such names as *Anderson*, *Johnson*, *Peter-son*, and *Nelson* are easily identified as being Swedish names; *Caille*, *LeHayre*, *Dejean*, *Guizot*, *Fontaine*, and *Denis* as French; *Bruhl*, *Kuntz*, *Reuss*, *Schwab*, and *Schnabele* as German; *Hrebec*, *Cervicek*, *Mlynar*, *Kovar*, *Mosnicka*, and *Dvorak* as Slavic; *Papapadakis*, *Constantinopoulos*, *Poulos*, and *Pappageorgiou* as Greek; *Kowalczyk*, *Tomaszewski*, *Jaroscz*, and *Siminowicz* as Polish; etc. Even some non-Latter-day Saints recognize *Nephi*, *Mahonri*, and *Laman* as being Book of Mormon names.¹⁰

B. H. Roberts divided the names of the Jaredite leaders and the Nephite leaders and very astutely observed that, with two exceptions, all the Jaredite names end in consonants, and that nearly all the Nephite names end in vowels.¹¹ This noted similarity seems to indicate that the words came from two different sources.

(Continued on page 86)

W H E T H E R
Joseph Smith's story that, "Through the medium of the Urim and Thummim I translated the record of the Book of Mormon, by the gift and power of God," is accepted or not, the great number of new words, and the short time in which they appeared, justifies comment and explanation.



⁷Francis W. Kirkham, *A New Witness for Christ in America*, p. 227.

⁸J. M. Sjodahl, *An Introduction to the Study of the Book of Mormon*, p. 113.

⁹B. H. Roberts, *A New Witness for God*, v. 3, p. 134.

¹⁰H. L. Mencken, *The American Language*, p. 516.

ORIGINAL WORDS OF THE BOOK OF MORMON

(Continued from page 85)

As stated above, there are eighty-eight Bible nouns which appear in the Book of Mormon which refer only to the Bible identification; they have no new or added meaning in the Book of Mormon. These words can be placed in three classifications: persons, places, and miscellaneous.

Persons: (31), Abel, Abraham, Adam, Ahaz, Cain, Elijah, Eve, Isaac, Jerechiah, Jesse, Jesus Christ, John, Jotham, Mathershallah, Hash-Baz, Malachi, Manasseh, Mary, Melchizedek, Moses, Pekah, Remaliah, (Remaliah in Bible), Rezin, Sarah, Saul, Shearjashub, Solomon, Tabeal (Tabel in Bible), Uriah, Uziah, Zebulun, and Zechariah.

Places: (51), Aiath, Anathoth, Arpad, Assyria, Babylon, Bashan, Bethabary (Bethabara in Bible), Calno, Carchemish, Chaldea, Cush, Damascus, Eden, Edom, Egypt, Elam, Galilee, Gallim, Geba, Gebim, Gibeah, Gomorrah, Hamath, Horeb, Judah, Laish, Lebanon, Madmenah, Michmash, Migron, Moab, Naphtali, Nazareth, Nob, Ophir, Palestina, Pathros, Rahab, Ramath, Red Sea, Salem, Samaria, Shiloh, Shinar, Sinai, Sinim, Sion, Sodom, Syria, Tarshish, and Zion.

Miscellaneous: (16), ephah, a measurement; Hebrew, a language; Jehovah, the Lord; Immanuel, a title; Jew, a people; manna, a food; mammon, wealth; Medes, a people; Mesiah, the Lord; Pharos, a title; Philistines, a people; raca, a libelous expression; seraphims, creatures; tabret, an instrument; teil-tree, a tree; and viol, an instrument.

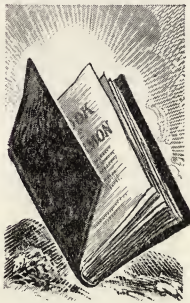
Fifty-three nouns found in the Bible are also used in the Book of Mormon with new and added identifications. These words are also given in three groupings: persons or peoples, places, and miscellaneous.

Persons or Peoples: (41), Aaron, Amaleki, Amalekites, Aminidab, Ammah, Ammon, Amos, Ammonites, Benjamin, Enos, Esrom, Gad, Gideon, Gilead, Gilgal, Helam, Helam, Heth, Isaiah, Ishmael, Israel, Israelites, Jacob, Jared, Jeremiah, Jonas, Joseph, Kish, Laban, Lehi, Lemuel, Levi, Nimrah, Nimrod,

Noah, Omer, Samuel, Seth, Shem, Timothy, and Zedekiah.

Places: (11), *Aaron,* Antipas,* Boaz, David, Ephraim, *Gideon,* *Gilgal,* *Helam,* *Heth,* *Ishmael,* *Jacob, Jordan, Joshua, Judea,* *Lehi,* *Lemuel, Midian,* *Noah, Ramah,* *Shem, Shilom, and Sidon.

Miscellaneous: (1), leah, a measurement.



THE Book of Mormon gives a new meaning to a few words common to the English language as used in America. In instances these words can be found only in an unabridged dictionary. Even though the Prophet Joseph Smith probably did not know of them, they do appear in our lexicons, and the Book of Mormon cannot be given credit for them as new words.

These words are: Aha, Alma, Angola, Antum, Gid, Lib, Mormon, Omni, and Shim.

THE following one hundred and eighty-one words appear in the Book of Mormon which was translated in seventy-five working days. They demonstrate either the divine claims made for the Book of Mormon or the genius of Joseph Smith. Certainly the list is far too long to have been produced by the genius of a single writer, even had he been academically trained, or a philologist, which Joseph Smith was not.

The original words are here arranged in three main groupings:

—*— A small star (*) indicates that the word also appears in another list, and is not counted in this listing.

—A— A few words are almost identical with Bible words: i.e., Antipas (BM), Antipas (Bible), Zenos (BM), Zenos (Bible).

persons or peoples, places, and miscellaneous. These main groupings are further divided into lesser classifications.

PERSONS

Nephite soldiers: (22), Amnor, Amoron,* Antionum, Antipus, Archaeantus, Camenihah, Emron, Gidgiddonah, Gidgiddoni, Joneam, Lamah, Limhah, Limher, Luram, Manti, Moronihah, Pachus, Shiblom, Teancum, Teomner, Zenephi, and Zeram.

Jaredite Kings: (16), Ahah, Amgid, Amnigaddah, Com, Coriantum, Corum, Emer, Ethem, Hearthom, Kib, Kim, Morianton, Orihah, Rip-lakish, Shez, and Shule.

Nephites: (16), Aminadi, Amlici, Ammaron,* Chemish, Corianton, Gadianton, Helorum, Himni, Korihor, Nehor, Omner, Paanchi, Sherm, Shiblom, Zeezoram, and Zoram.

Nephite Prophets: (13), Abinadi, Abinadom, Amaron,* Amulek, Amulon, Giddonah, Helaman, Jarom, Lachoneus, Moroni, Mosiah, Muleki, and Nephi.

Jaredites: (13), Akish, Cohor, Coriantor, Coriantumr, Corihor, Gilgah, Jacom, Kinnor, Mahah, Mulek, Pagag, Shiz, and Zarahemla.

Peoples: (7), Amalickiahites, Amlicites, Ammonihahites, Amulonites, Lamanites, Nephites, and Zoramites.

Gadianton Robbers: (5), Giddianhi, Kishkumen, Seantum, Zeezoram, and Zennariahah.

Disciples: (5), Kumen, Kumenonhi, Mathoni, Mathonihah, and Shemnon.

Nephite Judges: (4), Cezoram, Nephiah, Pacumeni, and Pahoran.

Lamanite Kings: (4), Antiomo, Laman, Lamoni, and Tubaloth.

Nephite Rulers: (3), Antionah, Limhi, and Zeniff.

Hebrew Prophets: (4), Ezias, Neum, Zenock, and Zeno.

Lamanites: (2), Lehonti and Zerahemnah.

Nephite Traitors: (2), Amaliakiah and Ammoron.*

Miscellaneous: (5), Abish, A Lamanite woman; Gazelem, name of a servant of God; Hagoth, a Ne-

(Concluded on page 116)

—*— These names, Amoron, Ammaron, Amaron, and Ammoron, apparently have a common root. Other words with common roots are: Corianton, Coriantor, Coriantum, Coriantumr; Morianton, Moriancumer, Moriantum; Shiblom, Shiblom, Shiblum; and Cezoram, Zeezoram.

—B— H. Roberts, *A New Witness for God*, v. 3, p. 135.

SEEK YE *First...*

By Mark A. Benson



IF the Lord, himself, came to us tonight and told us how we could obtain any of the worldly riches we desired—how we could obtain financial success—how we could excel in our studies at school—how we could obtain great treasures of knowledge, or fame or power; yes, if the Lord actually instructed us how we could obtain these things, surely we would listen to him.

Yet, in reality, the Lord has told us through modern revelation how we can obtain these worldly blessings. Through his prophets he has given us the commandment and promise:

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

Yes, all the needed material things of life will be given us if we will but put the Lord's work first. All of us are students at the university. We are becoming saturated with an abundance of new facts and theories of men. As a Church, we believe in the acquiring of knowledge, for the Lord said:

... seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D. & C. 88:118.)

And again:

It is impossible for a man to be saved in ignorance." (*Ibid.*, 131:6.)

Yet, does this mean that one must be a college graduate or a man of letters to be saved? Not at all. Man cannot be saved in ignorance of those redeeming principles of the gospel of Jesus Christ if he were to have all the book learning in the world.

The Lord said: "The glory of God is intelligence." (*Ibid.*, 93:36.) Yet as a former professor of Brigham Young University pointed out:

The college-bred man may or may not be intelligent. If the juices of life have been squeezed out of him, if his heart-powers—his love for God and love for man—have dried and withered in the arid barrenness of mere intellectuality; if this is the measure of the man, you may call him anything you like—a human exquisite—a rare exotic worthy a golden frame or a crystal con-

servatory,—but do not imply that he is an intelligent being; for intelligence is power, not pride; character, not contempt.

Thus, if men, without much of the advantage of what is termed education in this world, are filled with the Spirit of God—are filled with the revelations of the Holy Ghost, and can teach a people, a nation, or a world how they may be saved and obtain thrones, principalities, pow-



MARK A. BENSON

ers, and dominions in the eternal worlds—yes, if men can understand these principles by the gift of the Holy Ghost and the revelations of the Most High, and are enabled to place them before the people so that they can comprehend them, then we can say that these are the men of education—these are the men of intellect—these are the men who are calculated to bless and ennoble the human family. This is the kind of education we want, and the more simply those principles can be conveyed, the better.

Yet, we do not repudiate education, but rather we appreciate all true intelligence, whether moral, social, scientific, political, or philosophical. It is good for us to be taught in the history and laws of nations, to become acquainted with the principles of justice and equity and with the nature of disease. But there is no need of our being without the knowledge of God, for in fact every branch of true knowledge known to man has originated in God. Oh, the folly of man in not acknowledging God in all things, in laying aside God and his religion, and in trusting in his own judgment and intelligence. All the intelligence which men possess on the earth, whether religious, scientific, or political, proceeds from God.

You know, through your own experience, that the ones who excel in their scholastic pursuits are the ones who put their Church work first, the ones who attend their meetings regularly, who participate in their various wards and stakes, and who live up to the standards and teachings of the Church. I have in

MARK A. BENSON, a sophomore at Brigham Young University, recently won the annual Heber J. Grant Oratorical Contest sponsored at the school by Lucy Grant Cannon, President Grant's daughter. This winning oration is a challenge to youth to "put first things first," and represents a point of view needed by college students.

Mark is a priest in the Yale Ward of the Bonneville Stake, an Eagle Scout, a member of the Lambda Delta Sigma, religious fraternity, and Phi Eta Sigma, lower division scholastic organization, and a son of Elder Ezra Taft Benson of the Council of the Twelve and Flora Amussen Benson.

mind one example that came to my personal attention only a short time ago. One of our outstanding Mormon fellows, who had just completed a mission, entered Johns Hopkins University in Baltimore. He attended the meetings of the small branch, and the second or third Sunday he was asked by the stake president to serve as branch president. And although he was carrying a heavy medical course and was starting late at the university, he said he had always put his Church

(Concluded on page 114)

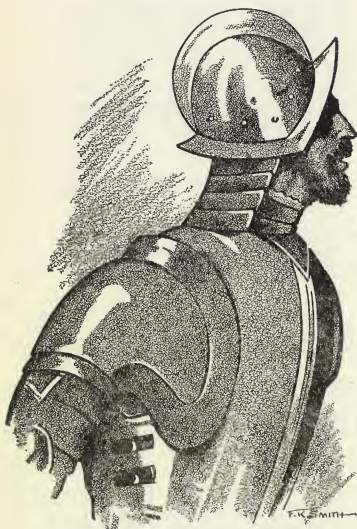
Courage and Daring on

THE OLD SPANISH TRAIL

By Mark A. Pendleton

AS TO WHICH is the oldest or the most used route among the prehistorics, we would only guess; but unquestionably the most distinguished and historically interesting trail, the usage of which continued well into the Mormon era, was the Old Spanish Trail, which went from Taos and Santa Fe, New Mexico, through Utah, and on to the Spanish settlements of southern California.

The first white men to make trails into the region north of the Rio Grande, from Mexico, were Spaniards seeking gold and silver, and Spanish priests who were burning with zeal to convert the Indians to Christianity.



It was in 1540 that Coronado set forth from Mexico City to locate the seven fabled golden cities of Cibola with the most brilliant company ever collected in Mexico, in search of new lands. In the company were three hundred young venturesome Spaniards in shining armor and glittering arms, dressed in velvets and silks. The horses were also gaily caparisoned. Eight hundred Indians were in the expedition. Coronado met with abject failure.

The conquest of New Mexico was



THE ROAN OR BOOK MOUNTAINS AT THE SPANISH TRAIL FORD OF GREEN RIVER

the work of Juan de Onate who journeyed to that region in 1598 with four hundred men, eighty-three wagons, and seven thousand head of cattle. Those Indians who would not submit and be Christianized, he slew.

The city of Santa Fe was established under the governorship of Pedro de Peralta in 1609; other settlements were rapidly established.

To meet the wants of the Rocky Mountain trappers, the Indians and the growing Spanish population, and supplies, including manufactured goods from Spain, were brought from Mexico City, via El Paso, by pack train. This route became known as the Chihuahua Trail. It passed through Santa Fe to Taos.

As the Chihuahua Trail was almost the only direct means of communication with the outside world, both civil and religious leaders became interested in an outlet to the west. Two Franciscan fathers pioneered a trail to southern California, crossing the Colorado at the mouth of Gila River. However, watering places were far apart, and the lurking Apache Indians were a menace. This trail was used only as a messenger route.

FATHER ESCALANTE in his missionary travels had learned something of the Indians of the Ute nation and expressed the opinion that a route to the Pacific Ocean could be established through their country. An expedition was organized including Father Escalante, Father Dominguez, eight other Spaniards, and two Indian-Spanish half-breeds.

Father Escalante and party setting out from Santa Fe, New Mexico, July 29, 1776, had entered the basin of the Great Salt Lake via Spanish Fork Canyon, September 23, 1776. He had consumed so much time going so far to the north that he did not have the time or the supplies to push on to the Catholic missions on the Pacific. Father Escalante and his heroic history-making band returned to Santa Fe via Ash Creek Canyon (Utah) and the Ute Ford of the Colorado River—the ford that is now known as the Crossing of the Fathers.

There is some evidence that the Old Spanish Trail via Salina Canyon was pioneered as early as 1785, and soon became a route for pack trains. This trail followed Father Escalante's trail a short dis-

tance to the northwest, passed through the southwest corner of Colorado into Utah, crossed the Colorado River at what is now known as Moab, the Green River at Greenriver, Utah. The east chain of the Wasatch Mountains was crossed by way of Wasatch Pass and Salina Canyon, thence the trail followed the Sevier River about ninety miles, and crossed the second chain of the Wasatch Mountains via Bear Valley and Little Creek Canyon into the valley of Little Salt Lake, thence southwestward to the Mountain Meadows, down the Santa Clara River to Camp Springs, through a pass in the Beaver Dam Mountains, over the southwest desert by way of Las Vegas and the Mohave River region, through the Cajon Pass to San Gabriel and Los Angeles.

THE Old Spanish Trail assumed added importance when Mexico gained her independence from Spain in 1821. Prior to that date American traders, who entered New Mexico from Missouri, were imprisoned and their goods confiscated. They were now welcomed, and rapidly displaced the Spanish traders, for their goods were cheaper and superior. Their route became known as the Santa Fe Trail¹ of which much has been written. It was first traversed by explorers on horseback, then merchandise was taken over it by pack trains. Ox and mule-drawn wagons made it a broad highway.

At first, Franklin, Missouri, was the chief outfitting point for American traders. Independence reigned supreme after Franklin was washed into the Missouri River. Westpark, the present site of Kansas City, was also an outfitting point.

THE first Americans to travel the Old Spanish Trail (in part) were Rocky Mountain trappers led by Jedediah S. Smith, one of the West's most noted explorers and traders. In the summer of 1826 he and his party of fifteen trappers left Bear Lake (Utah) for southern California hoping to locate new regions where beaver and other fur bearing animals could be trapped. It is probable that they entered upon the Old Spanish Trail near the mouth of Salina Canyon. This party

made a detour into the region now called Utah's Dixie. They arrived safely at the San Gabriel Mission. The Catholic priests were astonished to see these Americans dressed in fringed buckskin and armed with long Boone rifles, but received them graciously and extended hospitality. The following year Jedediah S. Smith passed over the trail leading a party of nineteen trappers and two Indian women. The year before the Indians who dwelt on the Mohave River were friendly, but this year when the Smith party was divided (some members crossing the river on a raft), those on the shore were attacked; ten were killed, and Thomas Virgin was wounded. The two Indian women were taken captive. The survivors on reaching the Pacific Coast were arrested and imprisoned. Released under heavy bond, they were warned to be out of Mexican territory within thirty days.

JOHN C. FREMONT, in his great exploring expedition in the years 1843-44, reorganized his party at Sutter's Fort, California. The light-covered wagons and carts had to be abandoned, and the entire party proceeded by pack train. Crossing the Sierra Mountains he encountered the Old Spanish Trail about a hundred miles south of Las Vegas.

On May 11, 1844, Fremont was encamped on the Santa Clara River (Utah). He was delighted with the grass and trees after days on the desert.

May 13, Fremont was encamped at Mountain Meadows which he named "*Las Vegas de la Santa Clara*," elevation 5,280 feet, which he describes in his report as an

... extensive mountain meadow rich in bunch grass, and fresh with numerous springs of clear water, all refreshing and delightful to look upon; in contrast to the hot and sterile desert; a suitable place to recover from a hot and sterile desert.

May 16. We reached a small salt lake about seven miles long and one broad at the northern extremity of which we encamped for the night. This little lake, which well deserves its characteristic name, lies immediately at the base of the Wah-satch Range, and nearly opposite a gap in that chain of mountains through which the Spanish Trail passes; and which again falling upon the waters of the Colorado and crossing that river, proceeds over a mountainous country to Santa Fe.

Having traveled 440 miles on the trail, at this point (Little Salt Lake,

Iron County), Fremont left the trail and proceeded almost due north to Utah Lake, and eastward via Spanish Fork Canyon.

May 20 he records:

We met a band of Utah Indians, headed by a well-known chief who had obtained the American or English name of Walker, by which he is quoted and well known. They were all mounted, armed with rifles, and could use their rifles well.

MANY picturesque caravans passed over the Old Spanish Trail, but perhaps the most interesting of all were the camel trains. The federal government imported from Africa a herd of camels to use for transportation in the Southwest. This innovation was not a success. The camels were sold to an enterprising trader who operated on the Santa Fe and Old Spanish trails. These ships of the desert, in long tandem trains laden with bulky packages of merchandise, were used on the Old Spanish Trail through Utah to California for a short period. Their flesh-padded feet, so good on desert sand, soon were tender on the rocky trails, and packs had to be transferred, and mules substituted for the camels too many times to make this venture a permanent arrangement.

The Old Spanish Trail assumed great importance when gold was discovered in California. In winter the passes in the Rockies and Sierras were blocked with snow, but the Old Spanish Trail was open the year round. It was a "long, long trail a-winding," but adventurers of all nations were anxious to reach the gold fields. Mules, supplies, saddles, camp equipment, and packanimals were purchased at St. Louis or Independence, Missouri, and the long journey to California, perhaps 2,400 miles, made by muleback, by way of the Santa Fe and Old Spanish trails. As we travel federal highways number 89 and 91 in central Utah, let us recall these daring gold seekers in "the days of old, the days of gold, the days of 49," for their trails have become our roads.

There were several important trails branching from the Old Spanish Trail in Utah. The branch at the mouth of Little Creek Canyon went north by way of Round Valley, Utah, and Salt Lake Valley, on to Fort Hall, Idaho. A short branch connected Sevier Valley with Cove Fort

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¹The Santa Fe Trail, by R. L. Duffus

MULEK

of Zarahemla

By J. N. WASHBURN

SYNOPSIS

MULEK and his servant, Omer, were hunting when Mulek was rushed by a raging boar and his leg severely injured before Omer could kill the wounded animal. As he made his way back into the city of Zarahemla, he thought of the strange perversity of fate that had put him who was entitled to be a ruler of the region in an inferior position. The sudden change from king to judge had effected the change. He loved Zarahemla and felt much pride in this city of his fathers. Indeed it was a city to be loved and honored. As he entered the city, he was amused to note that one of the priests, Shiblon, brother of Helaman, chief high priest over the church, was addressing a crowd. Mulek could not resist mocking him, asking whether he was indeed a prophet. Shiblon answered: "Thou hast asked whether I am a prophet, I will tell thee. If it be God's will, thou shalt know this thing when thou goest without friends to applaud, without resources for wickedness, sick in body and soul, humbled to the dust." Mulek shrugged his shoulders and limped away, thinking of Amalekiah, a man of tremendous powers and winning manners who was stirring up widespread interest in a reform of government.

CHAPTER II

IN spite of his seeming eccentricities Mulek was a thoroughgoing Nephite. He was more intelligent, perhaps, than the average, surely better educated. As a general thing the Nephites had leisure and an abundance of riches to enjoy. Their land and climate filled them with pride. In short, they relished life, and this was true of the young prince in an almost exaggerated degree.

On the morning after his hunting accident, however, Mulek found himself, contrary to his usual habit, in a bad frame of mind. His leg was sore and tender despite the tendence that had been given it. He had slept badly and dreamed of hunters, preaching on the street, being attacked by prophets with long tusks. The hours had brought no rest, and

by morning Mulek was weary and feverish. To pass the time he read. He bathed. He lolled about in his matchless gardens.

Late in the afternoon he heard sounds in the street, sounds of loud talking, of cheering, of people hurrying here and there. Curious, he determined to go for a short walk that he might make inquiries.

He hobbled into the house for a cane to help his sore leg bear some of his weight. He called his servants and gave orders. He called his favorite, the servant and companion, Omer, and cursed him roundly and tenderly because he was fond of him and because his leg hurt. He looked proudly at his gardens and flowers, and then shuddered from pure weariness of mind and body.

He went as far as the walk, just to see the people and hear their excited ejaculations, but he gave up, and a moment later turned back into the great house.

Still the call of the confusion was strong.

Mulek threw a cloak over his shoulders, a good thing to have along in case the sudden end-of-the-day chill found him still away from home. He hobbled into the street and began to mingle with the crowds. It was plain at once that something unusual was happening, for hardly anyone gave him notice. He heard a few snatches of conversation here and there, but not enough to make a connected narrative.

In a few minutes his leg limbered up, and before long he found himself standing before an herb shop he had seen often. He turned inside, mindful of the medicine he was to use.

A young man and a pretty girl were standing together among the



pots and plants that filled the room. At his entrance they both looked up, and the girl moved away from her companion toward the door.

"**M**y father is not here," she told the visitor. "It is not like him thus to remain away from his business. If you will be kind enough to wait a little while, or perhaps we can take to you that which you desire."

"It is nothing urgent," Mulek made answer, observing the young girl with interest. "If your father does not return shortly, I can come again." The girl smiled and went back to her friend. Mulek could not take his eyes from her. She was very young but mature beyond her years. She was proud and eager. She moved with the unpractised grace of a wild thing.

Mulek's musings were interrupted by the arrival of the master of the establishment, a businesslike merchant named Jacob. He was followed by a young man of about Mulek's own age. Jacob inquired what Mulek wanted, and being told, set about its preparation. Mulek, impatient of the delay, turned to the man near him and asked concerning the activity in the streets.

Brightening up, the other told a strange story. In the park, not far from the temple, only that afternoon, Moroni, the young chief captain of the armies of the Nephites, had exhibited his own cloak, ripped



"Only that afternoon, Moroni, the young chief captain of the armies of the Nephites had exhibited his own cloak, ripped along the seams, and fastened to a pole, a sort of banner."

along the seams and fastened to a pole, a sort of banner. On it an inscription signalized the Nephite's love of God, home, and fatherland. Moroni called it the Title of Liberty.

"He called upon all to rise in defense of liberty," declared the man, a gleam in his eyes.

Mulek listened without a word, but his expression altered as the recital progressed. His self-discipline forbade him to show his feelings too clearly, but he was painfully aware that his heart beat faster. A tingle in the small of his back increased to a sort of suffocating feeling in his neck and chest.

The dealer in herbs brought his compound. Mulek paid for it and turned away.

Out in the dusk he chose for his homeward journey a way that was little likely to be too crowded, and even as he did so, his uneasiness increased with the knowledge that he who had never failed to use the brightest streets was now fearing to meet people instead of hoping to meet them.

Two emotions were beginning to make themselves annoyingly persistent, emotions that were new to Mulek. He began to wonder about Moroni whom he had considered a well-meaning but overrated favorite of the chief judge. Was it possible that after all the man might have something that he, Mulek, might emulate or at least envy? It was a

strange thing for him to find in other men excellences that he did not possess. A small shadow of jealousy fell across the path of his mind.

Again, what would all this mean to Amalickiah and his conspiracy if, as he had begun to suspect, a genuine conspiracy did exist? It was beyond doubt that Moroni knew something of it, and there was reason to believe that his demonstration of that day had been an outgrowth of that knowledge.

Was there a shadow of fear alongside the shadow of envy? Was it that which made it so hard all at once for Mulek to breathe? He did not know. He had never had any reason to know the meaning of fear, to experience its sensations. His wealth, his position, his personal charm had always been more than enough to keep him beyond the threat of any serious danger.

It was certain that he had not expected any such surprising development as Moroni's action when he began to associate himself with the treasonable project. Why had he listened to Amalickiah at all? For what does a man put himself into danger except the promise of reward? What reward could possibly come to him who neither needed nor desired anything he did not possess? The chance of losing much or everything was a heavy gamble indeed in comparison with the prospect of

mere entertainment and novelty.

When he reached home, Mulek was handed two letters that had come during his absence. Both surprised him and added to his agitation. One was from Amalickiah, urging his presence that very night at a designated spot, the very mention of which gave Mulek a severe shock. Something that had transpired, the traitor wrote, made this urgently necessary. Mulek, knowing now what this something was, went cold inside.

The scented communication that accompanied Amalickiah's court command brought, in its way, quite as much disquiet.

"Sweet Mulek, come to me immediately, not waiting for so much as a change of cloaks, for I have that to report which touches you closely. Sarah."

Mulek frowned, and a tremor shot through him. Events were piling up much too fast for his peace of mind, for his comprehension, in fact. He had long since ceased to wonder where the writer of that note learned all the things she knew. It was sufficient that she generally knew something worth his knowing.

"Come to me immediately." He would go. From there he could go directly to Amalickiah's secret meeting place.

If anyone on earth could move him to sudden action or prevail upon

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MULEK OF ZARAHLEMA

(Concluded from page 91)

him to do that which he disliked, it was the writer of that second letter. While buckling on his sword, he was thinking about her, and as he thought, some of his worry left him. When he stepped out into the fresh air, he was filled with pleasurable anticipation.

He recalled vividly, as he walked toward her home, the circumstances under which he had first met her. There had been a party at one of his homes on the bank of the Sidon, a party at which had been in attendance all the youth and beauty of the city. Mulek's attentions for the moment had been directed toward a lovely black-haired little thing named Rebekah, who had already begun to lose her hold upon him, thus when Sarah appeared, in the company of a young sportsman from Manti, Mulek's interest was aroused.

Sarah had been in no way reluctant, and Rebekah, wholly devoted to Mulek, had seen him go away from her before her friends. Sarah, tall, slender, supple, and enticing, had turned the young man's head, and from that day he had had eyes for no other. Neither had given a moment's thought to Rebekah's shame and sorrow. In truth, Sarah had been as proud of her triumph over the woman as over the man.

As Mulek passed through the streets, he was surprised and disturbed at the number of flags he saw hanging from windows and balconies. Moroni's idea had certainly caught the imagination of the people.

He was kept waiting for a time in Sarah's house and became impatient, unable to account for the woman's failure to meet him at once. He was not accustomed to any diffidence on her part. Moreover, he had no time for delay on that night. Nor did he have any calmness to counsel patience.

Why did she not come?

When the woman entered, he almost gasped. Like mist before a wind his petulance disappeared. He had known she was attractive; he had not realized before how ravishing she could be, how altogether fascinating she could make herself appear when she so desired.

She was almost as tall as he. Her silken gown was the utmost in sim-

ilarity. Her desirability hit him like a blow.

"You have taken advantage of me," he complained. "You bade me come as I was, yet I find you elegant. Is not that most unfair?" she asked. "Do you like me so, Mulek?" she asked.

"More than anything else, as you already know."

"And I like you as you are. What more is there to be desired?" What could he answer to that? As he pondered, she went on, "Come and sit by me."

"Nay, Sarah," he answered with a show of determination. "I must be away at once." A hint of fear darkened the woman's face for an instant. Then she concentrated all her energies on the task at hand, hoping mightily that he would not notice her preoccupation, the tenseness of her manner.

"So soon?" she inquired. "Can you not even hear that which I have to say?" He went and sat by her, excusing himself with the pretext that the more he knew, the better able he would be to serve his cause.

"Be brief, I beg of you."

"Let us have a little wine before you depart." She passed him a container of amber liquid from the bottom of which tiny bubbles continually floated up. Mulek took it, poured himself and her a portion, and drank his. Had he been less deeply absorbed, he would have seen that she did not drink, and that some of the fear left her dark eyes.

She began then to talk of the happenings of the afternoon. Mulek was surprised to observe that although he had already heard the story, he somehow had not heard it. In no essential matter did her recital differ from that given by the stranger who had produced the first account of the day's doings, yet such was the originality of her feminine mind that her account was quite dissimilar. The aspects that the men had stressed she seemed almost entirely to have missed.

It was a fascinating version she gave. Mulek became so engrossed in Sarah's report of the actions of Moroni, that he quite forgot his haste to be gone. How he envied the man—not his talents but his opportunity! What would he, Mulek, not have done had he been in the other's place!

He did not realize it, but Sarah was literally putting her heart into her story. She spoke with vividness and clearness, quite without pretense or rhetoric. She was talking for that which meant more than anything else in the world for her. Just now it was time she needed, and the intensity of that need made her ache inside.

As she talked, she sipped lightly from her glass, and as she sipped, Mulek drank, more and more freely. Her nervousness by almost perceptible degrees passed off, and color came back into her cheeks, a smile to her carmine lips.

BEFORE LONG Mulek was intent only on Sarah's report and the burning liquid in his glass. He began to get sleepy, to nod. A deep flush overspread his face and forehead. He had something to do if only he could remember what it was. He began to mumble. His tongue was thick; his lips were dry. His eyes went shut, and his body limp. He was asleep.

It was only then that Sarah relaxed fully and smiled. She lowered his inert body to the couch and sighed with relief. To drug the wine of the most accomplished drinker in the land, the most discriminating palate, was no small achievement.

She looked down upon his unconscious form. His face flushed, his lips heavy and discolored, his nostrils distended, he was anything but a pretty sight, but to her he was infinitely precious.

Later that night she had him moved discreetly to his own house and his own great bed, and there he lay, while events of vast significance to him and all others were taking place, events in which he surely had thought to have a part.

Sarah knew she had taken a woman's way, not a man's, to keep him away from danger, and that he might hate her for it. It was a risk she had had to take. So long as he was alive, she would take her chances. She had acted deliberately. There had been no other way. To plead would have been futile; to command, foolish.

It had been a good night's work. Whether she would have cause to regret it, only the future could tell.

(To be continued)

the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

Putting People in Place

It would seem that there are always those who are eager to live other men's lives for them, and those who, for one reason or another seek to popularize the philosophy that all men should be forced to conform to a predetermined design. This idea sometimes seems to sound good: Let's put every man in his place. But, sane as it may sound, it raises many difficult questions, such as, who shall fix the pattern, and who shall put every man in his place? Putting every man in his place means that we must have someone among us who is wise enough to judge what every man's place is: And this would seem to be a function of godlike wisdom. But one of the best evidences that the Creator didn't intend to force all men to fit an arbitrary pattern is that he himself has not made all things alike, least of all, men. Of course, the practice of classifying men is often a necessary convenience. Obviously it would be practically impossible always to deal with each of the world's multimillions of men on a strictly individual basis for all purposes. And so we classify men into races, nations, physical types, professions, ages, and in innumerable other ways. But such lumping of individuals into arbitrary groups for statistical or other purposes should never let us lose sight of the fact that every man is an individual, with his own life to live—and with his own right to live it. And whenever there is any attempt forcibly to crowd individuals into artificially created systems to control their lives, to rob them of their right of choice and of their individual initiative, there is violation of inalienable rights and loss of human dignity.

Any artificial pattern that is based on what someone's arbitrary rule book says rather than what is best for people, is an unsafe pattern. And any man who had wisdom sufficient to dictate to other men everything they could do and couldn't do would also have the wisdom not to try to. We may counsel others, teach them correct principles, and labor long with them. But it is dangerous practice to presume by force to design the lives of other men, as all history has proved and will continue to prove.

—December 7, 1947.

"He Giveth Twice that Giveth Quickly"

THERE is an old proverb which reads: "He giveth twice that giveth quickly."¹ This is another way of saying that the best season for giving is when the gift is needed. Urgent and acute needs do not wait upon the pleasure or convenience of the giver. Usually when a man needs something, he needs it now. When he needs food for his family, he needs it when they are hungry, not after they are well fed, nor after they have starved. When he is cold, he needs warmth now—not after spring thaws him out. And this is true not only of material gifts, but also of service and kindness and understanding, which are among the greatest of gifts. When a person is ill, he needs the attention of capable and considerate hands right now,

not next week or next year, or after his recovery. When a man is worried and despondent, he needs understanding and comfort and counsel and strength when he needs it. And if we are too busy to give him these things when he is in the depths of despair, later may be too late. When someone has been bereaved, it is often our earnest intention to carry comfort to him. But if we wait to do so at our own convenience, he may have fought his fight bitterly and alone. A man in sorrow needs comfort when grief is acute. When people are hard pressed in any way, when their need is sorely upon them, is when generosity should be in evidence—and not merely when convention or convenience is best served. There is an element of time in all human wants and needs. And there is no use giving a boy a balloon after he is past the age when he wants a balloon. Giving should not be indiscriminate nor over-indulgent. And especially should it not be overdone as to non-essentials, for which people often place an undue burden upon themselves. And when we give, it would be well to give in season. "He giveth twice that giveth quickly." He gives twice who gives what is needed when it is needed.

—December 14, 1947.

¹Richard Tawerner, 1539

The Pursuit of Peace

EACH TIME of year tends to take on its own quality and character. But the memories of Christmas are among the most mellow of all memories. Those who have lived but three or four Christmases seem to catch the spirit of its meaning, and those who have lived seventy or

(Concluded on page 94)



HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATION-WIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

THE SPOKEN WORD

(Concluded from page 93)

eighty seem not to lose it; for it means home and family and friends—and peace. And to many it means remembrance of the greatest sacrifice that was ever made for man. It is the spirit of the Prince of Peace, of him who is called the Christ, that pervades this day, and that makes gifts have more meaning, and makes men their better selves. Now since this day is set aside in remembrance of the Prince of Peace and since there is seemingly no gift that the world needs more, perhaps it would be well to say a word concerning the pursuit of peace: That peace is greatly desired and earnestly sought by most men there would seem to be no doubt. But there would also seem to be no doubt that there is much talk in the world of things that are incompatible with peace. Lasting peace, it would appear from the record of all time, is not compatible with abusive words and threatening manner. Indeed, wooing peace with belligerent words would somehow seem like trying to win love with a

cudgel or a club. And so in the words of Paul, the apostle, and with some few from the Psalmist, we would say at this season: "If it be possible . . . live peaceably with all men."¹ "Follow peace with all men."² ". . . Exhort . . . that . . . prayers . . . be made . . . for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."³ "And let the peace of God rule in your hearts . . . and be ye thankful."⁴ "Depart from evil, and do good; seek peace, and pursue it."⁵ In accordance with this counsel, there can be peace in our hearts, in our homes, in our fields, and in our factories. And peace at home is the first step to peace among men and nations. God grant that we and all other men may seek peace and pursue it—and find it: Peace on earth, this day—and always.

¹Romans 12:18
²Hebrews 12:14
³1 Timothy 2:1, 2
⁴Col. 3:15
⁵Psalms 34:14

—December 21, 1947.

"Facts Are Stubborn Things"

THIS is the time of the year when we confront ourselves with facts. It should be so at all times, but certain seasons are associated with certain things—and this is a time of inventory. It isn't always easy to face facts. Often there are things we wish were true which aren't, and things we wish weren't true which are. Even the simplest truths can be distasteful if they interfere with our accustomed ways of living and thinking. And often it would seem to be more comfortable to close our eyes to reality and say it isn't so. But we cannot safely assume that something isn't so that is so. Of course, there is the ever-present possibility of mental juggling, of tampering with the books, of trying to talk ourselves out of things that are, or talk ourselves into things that aren't. But trying to explain away truth and reality is somewhat like trying to change the weather by

tampering with the barometer. The instrument is only useful if we let it tell the truth. And the weather doesn't change when we alter the indicator. Tampering merely makes a false instrument. It so often happens that we mistake the appearance for the reality, the intention for the performance, the surface for the substance. But no matter how sound something seems, if the substance isn't there, it isn't there. There are truths which are irrevocable whether or not they are comfortable or convenient. There are realities which must be taken into account, whether or not we were to wish it were otherwise. And whatever the inventory shows, it is safest to face the facts—for "facts are stubborn things."^{*} A good resolve for all of us is the resolve to recognize reality. In business, in public affairs, and in our personal lives, may we have the wisdom, the courage, and the honesty to face the facts.

—December 28, 1947.

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^{*}Tobias Smollett, 1750

These Times

(Concluded from page 67)

Such a system will not afford much development for the human spirit beyond habits of narrow obedience to communist authority.

ACCORDING to Premier Stalin's speech of February 9, 1946, the population of Russia within twenty years will reach 250,000,000. By adding the populations of the annexed Baltic states, the figure may be 350,000,000 by 1970. Within the same period the United States may reach 160,000,000. But excluding the Baltic states, the U.S.S.R. will still have about 32,000,000 men between the ages of twenty and thirty-four years. (The United States will have 18,000,000.) Significantly says the report,

The Soviet Union's 32,000,000 men in 1970 will almost equal the combined military-age manpower of the United States, Britain, France, Germany, and Italy.

Russia's man power has been under universal military training of some sort since 1930.

IN 1945 the Soviet government spent over eight percent of its national income for educational purposes. For all types and levels, public and private, in the United States for the comparable period, some two percent of national income was expended. Says the report:

In proportion to national income the Russian people are supporting education several times as generously as the people of the United States.

And quoting Dr. George S. Counts of Columbia University, "far more generously than any other people in history!"

STRICT comparability of this educational data is questionable. But the fact emerges that the Russians are devoting a larger proportion of their national energy for the making of communists than other nations are for the making of free men. Will Soviet education prove to be a boomerang, in time, against communist autocracy? There is narrow long-range hope for such liberalizing results. There is better possibility that an even stronger, unified nation will result.

IMMEDIATE and long-range problems of world settlement confront us. Both require solid, factual knowledge for their solution. Can we get the facts about Russia? A convenient and small beginning can be made in examining the Congressional study, *Communism in Action*.

THE IMPROVEMENT ERA



Bookrack

TO THEM OF THE LAST WAGON

(J. Reuben Clark, Jr. Deseret Book Company, Salt Lake City. 41 pages. \$1.25.)

At least two things help books to live long: a moving message, and pleasing physical properties. This book has both. It is a joy to see, to handle, and to read. *To Them of the Last Wagon*, the first of the two talks it contains, was delivered at the closing session of the general conference of the Church, October 5, 1947. *The Pioneers*, which makes up the second part of the book, was delivered at the dedication of the "This Is the Place" monument on July 24, 1947. There is always a temptation, in writing history, to ascribe all the accomplishments to a few great names. But however much the better-known names may have contributed, their accomplishment would not have been what it was but for the humble, faithful followers whose convictions moved them to heroic sacrifices and deeds. In these utterances, President Clark, scholar, jurist, and Churchman, probes deep beneath the surface to the inner souls of those faithful followers without whom there would have been no great leaders in Mormon pioneer history. These printed pieces touch deeply upon what we have and what we are, and why, and puts things in their proper place from a century of perspective. Beautifully illustrated by Nelson White, and published in the best manner of the book-maker's art, we believe that *To Them of the Last Wagon* will be read and referred to, on occasions that call for it, for long years to come. We congratulate the author and the publishers in presenting this work to the public in this fitting form.—R. L. E.

EZRA T. BENSON

(John Henry Evans and Minnie Egan Anderson. Deseret News Press, Salt Lake City, Utah, 1947. 376 pages. \$3.00.)

POWERFUL men performed the necessary pioneer work in establishing the Church of Jesus Christ in these latter-days. Was a spiritual need to be supplied, as in defense of the principles of the gospel?—capable men were found. Was temporal work to be accomplished, as in building a state in the heart of the desert?—towering leaders were available. Every emergency was met by courageous, competent persons whose measure can be

taken only against the great ones of all history. This challenging fact in the history of the Church is a proof of the truth of the restored gospel.

Ezra Taft Benson stood shoulder to shoulder with these pioneer giants. From the day of his baptism in 1840, then twenty-nine years old, he spent his time and talents in defending and building the new-found truth. So interwoven were his numerous labors with the activities of the Church that his life story reads much as the history of the Church itself. As apostle, missionary at home and abroad, builder of a commonwealth, leader among men, and faithful follower of the restored gospel, his personality was in constant evidence, and gave courage and faith to the membership of the Church. Clear marks of his leadership remain in Cache Valley where he presided at his early, untimely death. His work is nobly carried on by his many descendants, among them his great-grandson, the present apostle, Ezra Taft Benson.

We are grateful that this informative, faith-building, well-written volume is now available to the Latter-day Saints.—J. A. W.

AN ANALYSIS OF THE BOOK OF MORMON

(Wesley Ziegler. Published by the author, 399 E. Del Mar, Pasadena 5, California. 174 Octavo pages, \$5.00.)

THE Book of Mormon offers many approaches to its students.

The first chapter in this volume presents much important background material. Then each book in the Book of Mormon is analyzed in four chapters. First, its story is retold simply and with emphasis according to the author's judgment. Second, its authenticity is tested. Third, its doctrine is quoted and considered. Fourth, its prophecies are examined as of past and future fulfillment.

As a result, new and interesting points of view are developed; overlooked evidences are produced; the truth of the origin of the Book of Mormon is convincingly defended.

The volume is a novel and faith-promoting addition to our Book of Mormon literature. Even seasoned students will find it interesting and informative. Especially will the chapters on the authenticity of the sacred volume challenge much thinking.

While the author has attempted to present facts so that the reader can form his own conclusions, yet in the

last chapter he bears his own personal testimony to the inspired truth of the Book of Mormon.—J. A. W.

THE REACH OF THE MIND

(J. B. Rhine. Wm. Sloane Associates, New York, 1947. 234 pages. \$3.50.)

THIS clear summary of the Duke University extra-sensory perception experiments (ESP & PK) will interest many. Not only have the experiments convinced the author that the human mind may be conscious of things remote from the ordinary senses, but also that the mind may direct material happenings. That is, the human mind has a power (Psi) the principles of which are not at present understood. Few people can doubt that such a power exists, but how it operates or may be controlled is yet to be understood. Certainly, such work, performed strictly under the scientific method, should be respected. Upon the foundation laid, further understanding of this elusive subject may be expected.—J. A. W.

L. D. S. SCRIPTURES

(Gilbert Charles Orme. Bookcraft, Salt Lake City, 1947. 541 pages. \$4.50.)

NINETEEN HUNDRED gospel quotations of doctrinal value and interest, are here arranged alphabetically under three hundred subject headings. That makes this book a timesaver to the student. Most of the quotations are from the sacred scriptures, but some are from other sources, especially the teachings of the Prophet Joseph Smith. Though the author has not attempted to explore latter-day literature widely, he has produced a helpful volume. The organization of the material is especially commendable. There is evidence of failure to credit sources properly, insufficient manuscript checking, careless proofreading, and all this should be corrected in future editions. The title is misleading in its comprehensiveness, since the book does not include all Latter-day Saint scriptures.

—J. A. W.

REFLECTIONS IN A MIRROR SECOND SERIES

(Charles Morgan. Macmillan Company, New York, 1947. 229 pages. \$2.50.)

TO say that Charles Morgan writes beautifully is to state the obvious for those who have read his works. But in this collection of essays one is introduced not alone to his style but to his philosophy as well—and that philosophy is worth becoming acquainted with, for it will stimulate. Take this sentence, for example, and mull it over: "Time in itself is now worth living and dying for, for time is what the world needs." The theme of the essays is a challenge to reject those factors that would destroy civilization and adhere to those that will bring civilization to flower. While the tone and the substance differ, the theme remains constant.—M. C. J.

Editorials

Shoddy

SHODDY has come to mean anything inferior, in men or materials. It is usually a mixture of good and poor materials and workmanship but hides its faulty composition by imitating the better quality. It proclaims loudly that it is as good as the best. It is not fully honest, for it is full of deceit. Content with itself, it seldom seeks improvement.

In the field of commerce, shoddiness is an evil. The suit of clothes, new and shining, falls into untimely rags. The paint, mixed with low-grade oil, peels off in a season. The shoddy carving knife cannot be given a sharp edge. The customer, assuming that there is honor in business, is fooled by the lower price of shoddy goods, but soon asks in exasperation why shoddy articles are made, or if made, why the truth is not told about them.

Shoddiness in people expresses itself in many forms—always deceitful.

The person who is unwilling to pay the price of learning hides his ignorance with bluster. He scatters unsupported opinions broadcast, careless of sober thinking. He throws dusty theories in the eyes of people, with disregard of facts.

It is worse when shoddiness enters the deeper character of a person. He or she may then hide home tyranny with friendly club participation; or stingy selfishness by a public—mind you, always a public—contribution. Such a person will use every device to beat the law for his own gain. He hesitates only for fear of discovery, of public opinion. He becomes self-centered, intent upon his own welfare.

Shoddy people in the Church cause much unhappiness, for their acts are often discovered. They may be Mormon specialists, strong in defense of one principle, unmindful of the others. Such a person may preach the virtue of the Word of Wisdom, but neglect the law of tithing. Or, he may be a faithful tithpayer, but a breaker of the Word of Wisdom. Such people feel that participation in one activity, say meeting attendance, is sufficient. Those Church members hurt the faith of others when, for example, they publicly preach brotherhood, and then make a sharp trade with the widow, or when they preach the Word of Wisdom, and privately drink or smoke.

Shoddy people often make a good appearance. Their inner, contorted self is covered by an artificial, attractive mask. But, no person can be judged safely by a glib tongue, a fine suit of clothing, or by rouge and lipstick.

Shoddy people are not consistent. Their acts do not correspond with their protestations. Consistency should be the aim of all. It would best begin in youth. Double lives are disastrous. There should be no place in Zion, among young or old, for shoddiness.—J. A. W.

Cost of War

By Henry Richard

GIVE me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a schoolhouse on every hillside and in every valley over the whole earth. I will build an academy in every town, and endow it; a college in every state, and fill it with able professors; I will crown every hill with a place of worship, consecrated to the promulgation of the gospel of peace; I will support in every pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer the chime on another around the earth's wide circumference; and the voice of prayer, and the song of praise, should ascend like a universal holocaust to heaven.

(The above was published in THE IMPROVEMENT ERA, in April 1898, the month war was declared with Spain.)

On Being Late and Leaving Early

BY no means new, but nevertheless continuously annoying is this habit indulged in by a small but noisy minority who persist in coming late to meeting, and the habit of the equally small but offending group who leave just before the meeting closes. But perhaps it has become more noticeable of late because the Church has returned to its traditional large stake, interstake, and churchwide gatherings, suspended in a patriotic measure during those dark war years. What starts as a mere trickle has become, at times, a stream of humanity surging in or out of the building, disturbing what is being accomplished at the meeting. True, there are times when it is necessary for an individual to come late or to leave early, but in many cases the practice is followed merely from force of habit, and habit alone is not reason enough.

Meetings of the Church are begun with prayer—an invocation inviting the Spirit of the Lord to attend the services. Likewise the benediction, voiced and phrased by one of us, becomes a prayer of thanksgiving for all those assembled. Those who come late or who leave prior to the dismissal of the meeting would seem ungrateful for the spirit that is at the meeting, and of which they partake. Those who are not there not only rob the congregation of their presence, but also cause unnecessary confusion and commotion at their coming or leaving. Those who thoughtlessly gain for themselves a minute or two deny themselves their full share of their benefits of "meeting together often."

Let's go to our meetings of course, but let's also try a little harder to be there on time and to participate in the benediction.—A. L. Z., Jr.

Evidences and Reconciliations

cxv. *What Is the Need of Ordinances?*

IF a person has faith in God, is repentant, and tries to live the moral code, why does he need to be baptized and receive other ordinances of the gospel? That is an old question.

To this query, usually honestly made, there are several answers.

First: The Church of Christ is divinely organized. It is not man-made. The conditions for membership have been clearly defined by the Lord. Among the requirements are several ordinances, baptism being the basic one. Ordinances are necessary because the Lord has so decreed. The Lord himself while on earth, as an example to us, submitted to ordinances, as in baptism. There is no other way to membership in Christ's own organization.

This, of course, should be a sufficient answer to those who believe that the Church was founded by the Lord, and that in all we do, we conform to his will. We cannot go beyond or around the Lord's plan.

Members of the Church who ask about the need of ordinances should begin with a consideration of God, his existence, his hand-dealings with man, and his laws for human salvation. If these fundamentals are found to be secure, ordinances become a welcomed activity in achieving the high gifts of the Lord.

In the words of Wilford Woodruff:

I have heard many men say no ordinances are necessary, that belief only in the Lord Jesus Christ is necessary to be saved. I have not learned that myself from any revelation of God to men, either ancient or modern. But on the contrary, faith in Christ, repentance, and baptism for the remission of sins were taught by patriarchs and prophets and by Jesus Christ and His apostles. Baptism for the remission of sins is an ordinance of the gospel. Says one, baptism is not essential to salvation. Jesus not only taught it, but rendered obedience himself to that requirement, not that he was baptized for the remission of sins—but, as he said, "to fulfill all righteousness," thus in this, as in all other respects giving the example for all who follow. When these principles of the gospel are complied with a man is then a fit subject to receive the Holy Ghost; and this holy gift is bestowed today as it was anciently, by the laying on of hands by men possessing the authority to administer in the ordinances of the gospel. These are the first principles of the gospel which we Latter-day Saints believe in and teach to our fellow men.¹

Second: The Lord's requirements, never arbitrary, follow logically from principle to principle.

With regard to the ordinances of God, we may remark that we yield obedience to them because he requires it; and every iota of his requirements has a rational philosophy with it. We do not get up things on a hypothesis. That philos-

ophy reaches to all eternity, and is the philosophy that the Latter-day Saints believe in.²

There are two first principles, faith and repentance, and two first ordinances, baptism and the laying on of hands for the gift of the Holy Ghost, in the Church of Christ. These are closely interwoven. Faith is the first principle, upon which other principles rest, and in the end all ordinances are derivatives of faith. But faith must be expressed in human actions, else it cannot be known. A man proves his faith by his works; he has no other means of doing so. The ordinance of baptism for example may be viewed as man's signature to his compact with God, as an acceptance of the leadership of Jesus the Christ, and as a promise to live the law of the Lord—the things that would be expected from one who has acquired faith. Baptism is a logical sequence of faith. Every ordinance becomes in like manner a necessary tangible outward evidence of some phase of that inward conviction called faith. Each ordinance, in its place, becomes a logical acquiescence with some part of the vast territory covered by faith. Each ordinance becomes a witness of man's surrender to his Heavenly Father.

Being baptized into this Church is only like learning the alphabet of our mother tongue—it is the very first step. But having received the first principles of the gospel of Christ, let us go on to perfection.³

Third: Ordinances give life to faith because they require a covenant from those who participate. Faith is a principle that demands action. Whether it is faith in a law, doctrine, or plan relative to human affairs, it fails unless it leads to a practice, rite, or ceremony. Otherwise it remains an idle belief, an abstract conviction, a theory. The moment it is used, as in an ordinance, it flames into life, and leaps into the world of practical affairs, becoming a positive power, helpful in the world of men.

Everyone who receives an ordinance must make a covenant, else the ordinance is not fully satisfactory. He who is baptized covenants to keep the law of the Church; he who is administered to for sickness, and the administrators, covenant to use their faith to secure the desired healings; he who receives the temple endowment covenants to use in his life that which he has been taught; he who is ordained to the priesthood agrees to honor it, and so on with every ordinance.

That places covenants high, as they should be. Knowledge of itself has little saving power. Only as it is used does knowledge become of value. The man who learns and promises to use that knowledge is of value to society. To accept the plan of

(Concluded on page 117)

¹Discourses of Wilford Woodruff, p. 19

²Discourses of Brigham Young, p. 152 (1943 edition)

³Discourses of Wilford Woodruff, p. 20



Home Evening

By Georgiana Angell Millet

WHEN President George Albert Smith advised the re-establishment of a home evening, where-in all members of a family unit remain at home one evening to mingle together in happy association, I organized my family the following Wednesday evening—though I didn't know just what our entertainment would be.

I sent word to my five married children (all within a few miles' radius) and, likewise, informed my other five children and husband at home that I desired their presence at home on the following Wednesday evening. We started our first home evening with this group, besides their families (a total of twenty-four persons). At this stage it is rolling along successfully and gaining momentum with wondrous and happy results.

I asked my eldest son to be master of ceremonies, which he willingly did. Since that time each week has seen a different member in this position. Now all of those eligible have had a turn down to my youngest ten-year old daughter, inclusive; and the procedure is being repeated.

Each evening is commenced with a familiar gospel song or a new song typed out to pass around. The song leader is, of course, one of my sons or daughters.

A member is then asked to open with prayer, and a good program follows. This program was produced by members of the group at random, but now participants are selected a week in advance.

The results are amazing. All are taking part, even three-year-olds. There are solos, readings, stories, Bible lessons, talks, various types of music, etc.

Some unique features have been: experiences related by sons returned from the service, gospel singing, readings, and dances in costumes. One little granddaughter, just learning to read, brought her "Dick and Jane" book and did her bit. My

twenty-two-year-old son gave a good talk on cooperating to save food, as a postwar plan.

Following the program, a member is then asked to give a closing prayer. Finally, refreshments are served, and we are free to exchange ideas, dance, or relax.

At this stage, we are inviting two or three friends each week to share the fun. They contribute to the program and carry our plan to their own family groups.

OUR slogan is "tolerance." All are being prepared, consciously or unconsciously, for better community life, and so, for more abundant living. Thus, much originality is expressed, and we learn many things about each other's hidden talents.

Once I sponsored a contest and gave a prize to the one who could list the most reasons why home night was a good idea. The result was delightful. A fine response, enhancing numerous thoughts was delivered, a sermon in itself.

These wonderful times singing gospel songs, such as, "Love at Home" and "Count Your Blessings," will linger in our memories like a sweet echo throughout the years.

Talks are given from time to time on genealogy, patriarchal blessings, temple work, faith-promoting incidents, and many other choice items of the gospel.

Each week there are new features. One week we had current events, a talk about handy house gadgets, and a tap dance.

We always take time to celebrate the birthdays of each member, in their order. Cakes, gifts, and suitable programs are presented for the individual occasion.

Weekly a donation of five cents is collected from each adult to meet expenses of birthday gifts, refreshments, and other expenses. Presents are limited in price to seventy-five cents for children, and one dollar for adults. By this method expenses are simplified, and no one really misses such a small amount.

I visualize in home night one of the greatest opportunities for cre-

ating brotherly love and cooperation, and further, a strengthening of the community, which results eventually in a greater nation.

For home night, recently, I received a contribution of a beautiful poem from my aged mother. She has never had an opportunity to express her versatility. The poem brought out her beauty so eloquently that a person would like to emulate her.

I am leaving many fine points unsaid, but if you establish home night, you will find them all, and more! It's like the unraveling of a beautiful scroll.



Josephine B. Nichols

SERVE your family these highly nutritious, appetizing, economical menus.

MENUS

I

Chicken Shortcake
Sweet Potato Cakes
Buttered Broccoli

Rice Pudding

Milk

Raisin Cookies

II

Old-Fashioned Bean Soup
Toasted Cheese Sandwiches
Pickled Beet Salad
Cherry Pie
Milk

III

Baked Creamed Fish Fillets
Baked Potatoes
String Beans
Orange Slices
Milk
Vinegar Sauce
Spice Cake

IV

Short Ribs of Beef
Lima Bean Succotash
Carrot and Cabbage Salad
Cherry Roll
Milk
Hot Sauce

V

Liverburgers on Toasted Buns
With Vegetable Soup
Gelatin Fruit Salad
Ginger Bread and Apple Sauce
Milk

RECIPES

Chicken Shortcake

2 cups sifted flour
2½ teaspoons baking powder
1½ teaspoon salt
¾ cup milk
5 tablespoons shortening

Sift flour with baking powder and salt. Cut in shortening. Add milk and stir until a soft dough is formed. Turn onto lightly floured board, pat to one-half inch thickness. Cut half of dough into rounds with biscuit cutter; brush tops with melted fat. Cut out the remaining dough with doughnut cutter. Place these on top of whole rounds. Bake in hot oven (450° F.) 12 to 15 minutes.

When done, separate biscuits, pour creamed chicken between. Replace top.

Creamed Chicken

- 2 cups cooked chicken
- 1 can cream of mushroom soup
- $\frac{1}{2}$ cup evaporated milk
- $\frac{1}{2}$ cup water
- $\frac{1}{4}$ cup sliced pimiento
- $\frac{1}{4}$ cup chopped green pepper
- 1 tablespoon grated onion
- 1 teaspoon salt

Heat soup in double boiler. Add remaining ingredients; cook ten minutes.

Old-Fashioned Bean Soup

- $1\frac{1}{2}$ cups dried or 3 cups cooked lima beans
- 1 small onion
- 2 tablespoons butter or margarine
- 1 teaspoon salt
- $\frac{1}{4}$ teaspoon pepper
- 1 can ($14\frac{1}{2}$ oz.) evaporated milk
- $2\frac{1}{2}$ cups water
- parsley

Pick over and wash beans. Soak six to eight hours in cold water to cover, and drain. Cook in water until tender. Force through coarse sieve. Sauté chopped onion in hot melted butter until limp but not brown. Add bean puree, seasonings, and combined evaporated milk and water. Heat just to boiling point. Sprinkle finely cut parsley over the soup just before serving.

Baked Cream Fish Fillets

- 2 pounds fish fillets (cod, sole, haddock, or halibut) fresh or frozen
- $\frac{1}{2}$ teaspoon salt
- pepper
- juice of one lemon
- 2 tablespoons margarine or butter
- 2 tablespoons enriched flour
- 1 teaspoon dry mustard
- $\frac{1}{2}$ cup evaporated milk
- $\frac{1}{2}$ cup water
- $\frac{1}{2}$ cup buttered bread crumbs
- 1 tablespoon minced parsley

Cut fillets in serving pieces. Place in greased shallow baking dish; sprinkle with salt and pepper and lemon juice. Make a white sauce of margarine, flour, seasonings, milk, and water; pour over fillets. Sprinkle with crumbs and parsley. Bake in moderate oven (350°) 35 minutes.

Cherry Roll

- 2 cups canned cherries, drained
- $2\frac{1}{2}$ cups flour
- 3 teaspoons baking powder
- 1 teaspoon salt
- $\frac{1}{4}$ cup sugar
- $\frac{3}{4}$ tablespoons shortening
- $\frac{3}{4}$ cup milk

Sift flour, baking powder, salt, and sugar together. Cut in shortening. Add milk to form a soft dough; roll out to a sheet about $\frac{1}{2}$ inch thick; spread surface with melted fat; cover with sugar. Roll up like a jelly roll. Bake in oven (400° F.) until brown. Serve with hot lemon or cherry sauce made with cherry juice.

(Concluded on page 114)

Mrs. White Uses FELS-NAPTHA SOAP



This is lucky Mrs. "White", fast asleep on Washday Night—Washday dreams improve her rest, since her laundry soap's the best. It will soon be lucky you, if you use Fels-Naptha, too.

Mrs. Gray Uses... SOMETHING ELSE



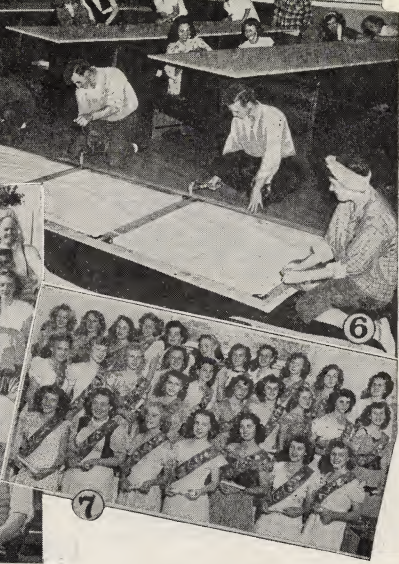
Here is restless Mrs. "Gray", haunted by the coming day—She knows she must rub and scrub, victim of the Washday Tub. Mrs. G. will find there's hope, if she'll try Fels-Naptha Soap.

Every week there are more Mrs. "Whites" in the world—and fewer Mrs. "Grays". Women who want to make washing easier—who want their washes completely, fragrantly clean and sweet—naturally turn to golden Fels-Naptha in place of lazy laundry soaps. Or tricky "soap substitutes".

Why not mark your shopping list now? For whiter washes, brighter colors, easier washing, Fels-Naptha Soap.



Golden bar or Golden chips... **FELS-NAPHTHA** banishes "Tattle-Tale Gray"





CHURCHWIDE ACTIVITIES IN PICTURES

1. Ninety-four Bee Hive girls from Sacramento state at a 4-H Camp on Lake Tahoe.
2. Winner of Harvest Queen contest conducted by the Thirtieth Ward, Ogden Stake, is Laura Crawford. Her attendants are Barbara Robinson and Annette Greenwell.
3. Bee Hive class at Puunene, Maui, T.H., with Elder John H. Van Wagener.
4. Arlington Ward softball champions in a tournament sponsored by the stake Church service and quorum activity committee of Los Angeles for the Weichzedeck priesthood group.
5. Young people from Riverside Ward, San Bernardino Stake, California, at Mesa, Arizona, temple. The group did 739 baptisms.
6. Layton, Utah, M Men-Gleaner Girl dramatic class, with 35 members, building stage scenery.
7. Honor Bees who were graduated from Timpanogas Stake. There were 33 in the group.
8. Central States Mission Festival, held in Memorial Hall, Independence, Missouri.
9. Utah Stake honor Bee Hive girls.
10. Honor Bees from McGill Ward, Nevada Stake—the largest group ever to receive awards in this stake.
11. Orlando, Florida, Bee Hive girls who made a quilt for the Primary Children's hospital.
12. East Central States Mission M.I.A. convention held at Roanoke, Virginia, with about 130 attending.
13. Anchorage, Alaska, Branch Sunday School picnic. Forty-nine were present.
14. Gleaner girls from the Pleasant Grove Ward.

1948 Lesson Course for Monthly Quorum Meetings

THE general priesthood committee of the Council of the Twelve suggests to all Melchizedek Priesthood (high priests, seventy, and elders) throughout the Church that during the year 1948 the Melchizedek Priesthood Handbook be used as a course of study in their monthly quorum meetings. All lessons will be taken from this book. The following lessons are intended for use in the February and March monthly quorum meetings. Additional lessons for each month of the year will be published in subsequent issues of THE IMPROVEMENT ERA on the Melchizedek Priesthood pages.

LESSON ONE: FEBRUARY 1948

"General and Stake Priesthood Supervision"

P. 5 to topic IV, p. 14

1. The general priesthood committee of the Council of the Twelve is composed of whom?
2. What are the principal functions of the general priesthood committee?
3. Do the members of the Presiding Bishopric meet with the general priesthood committee?
4. Are all Melchizedek Priesthood matters of the Church directed to this committee?
5. Study the charts on priesthood supervision found on pages seven and nine.
6. What are the duties and jurisdiction of the stake presidency?
7. In what way does the stake presidency's jurisdiction over the seventy's quorums differ from his jurisdiction over the quorums of elders and high priests?
8. Whose duty is it to see that every man who is given a position of priesthood leadership performs his duty?
9. What priesthood assignments are given to members of a stake high council?
10. What is the purpose of the stake Melchizedek Priesthood committee?
11. This committee is composed of whom?
12. Make a list of the duties and functions of the secretary of the stake Melchizedek Priesthood committee.
13. What are the duties and jurisdiction of the stake Melchizedek Priesthood committee?
14. How often should the stake Melchizedek Priesthood committee hold council meetings?
15. What is the purpose of the "monthly planning meeting" of the stake Melchizedek Priesthood committee?

Melchizedek

NEW MELCHIZEDEK PRIESTHOOD HANDBOOK ISSUED

NOTE: The following letter announcing the issuance of a new Melchizedek Priesthood Handbook was sent to all stake and mission presidencies recently. It is published herewith in order that all brethren engaged in the Melchizedek Priesthood supervision activities may be aware of their right to receive one of these handbooks to assist them with their work.

Stake Presidents and Counselors
Mission Presidents and Counselors

Re: Melchizedek Priesthood Handbook

Dear Brethren:

ENCLOSED herewith is a copy of the new Melchizedek Priesthood Handbook which has been prepared by the general priesthood committee with the approval of the First Presidency and Council of the Twelve. It is believed that the instructions herein incorporated will provide readily a comprehensive guide to priesthood organization, policies, procedures, and activities. These instructions supplant all previous instructions.

This handbook has been prepared in loose-leaf style with standard three-hole punching. The committee will, as the First Presidency and Twelve may direct, prepare future suggestions and instructions from time to time in this form so they may easily be inserted and become a part of this booklet.

Under separate cover we are mailing you sufficient additional copies to supply your entire presidency and, in the case of stakes, your high councilors, stake Melchizedek Priesthood committee, quorum and group officers, quorum and group class instructors, stake mission presidents, stake mission district presidents, and bishoprics. We desire to make this handbook available without charge to all brethren who are responsible for the direction of Melchizedek Priesthood activities.

May we suggest that you keep a listing of the distribution you make in order that future supplements to be incorporated as a part of this handbook may be given to all brethren possessing them. Unless these booklets are kept up-to-date, some of their value will be lost. The general priesthood committee office is likewise keeping a record of the number of such handbooks sent to all stakes and missions and will send sufficient supplements for insertions as these are prepared.

It is intended that these instructions will be incorporated in the official Handbook of Instructions for stake presidencies and bishoprics when it is reprinted. In order to make the Melchizedek Priesthood instructions more accessible to all brethren engaged in priesthood supervision activities, this special handbook has been prepared. All orders for additional copies, if such are necessary, should be submitted by stake and mission presidencies to the general priesthood committee.

Faithfully your brethren,
COUNCIL OF THE TWELVE

Geo. A. Richards

President

LESSON TWO: MARCH 1948

"Ward Priesthood Supervision;
Quorum Purposes, Objectives
and Responsibilities"

IV p. 14 to V-C, p. 18

1. Do ward bishoprics have jurisdiction over Melchizedek Priesthood quorum functions?

(Concluded on page 120)

Seventy's General Fund Discontinued

ANNOUCEMENT was made recently by the First Council of the Seventy to all quorums of seventy that the general fund would be discontinued as of January 1, 1948. In conveying this information they wrote as follows:

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE SEVENTY — HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RICHARD L. EVANS, OSCAR A. KIRKHAM, S. DILWORTH YOUNG, MILTON R. HUNTER, BRUCE R. MC CONKIE

Accounting for Priesthood Members on Sunday Morning

OFTTIMES secretaries who call the roll in the quorum or group meeting fail to get a record of those who are in attendance at the general assembly under the direction of the bishopric, but who are engaged in other Church work during the following period.

It is suggested that a provision be made to assist in the proper accounting of all members. Ward clerks in calling the roll of each quorum or group of the priesthood might appropriately ask those who shall be unable to attend their quorum or group meeting during the ensuing period due to other Church work during the priesthood hour to remain standing. In this way the respective quorum and group secretaries can make an accurate tabulation of the names and number of such brethren. If the ward bishopric does not choose to make such provision, quorum presidents and group leaders should request permission to have their respective members stand before dismissal for classwork so an accurate accounting may be achieved.

Inasmuch as the item, "Those engaged in other Church work during the priesthood meeting hour," is very important in properly accounting for those to be reported as "active and accounted for," the desirability of instituting some satisfactory means of enabling an accurate accounting is stressed. Bishops, quorum presidents, and group leaders are requested to cooperate fully in this matter.

Beginning January 1, 1948, the traveling and office expenses of the First Council of the Seventy will be paid through the office of the First Presidency. After the payment of the 1947 fund, quorums of seventy will not, therefore, be asked for the annual fifty-cent donation.

The custom of requesting every seventy to contribute to the fund began in 1850 when the First Council had to have means to defray their expenses in carrying on their work. The fund has been maintained ever since.

We are thankful for the manner in which the seventies throughout the Church have responded to our request in the past, and are grateful to the First Presidency for what they have now done.

FEBRUARY 1948

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

From Here and There

A NEW anti-liquor organization makes a bid for public support. Its name is "The Grand Army of Temperance" with offices in Los Angeles, California, and Phoenix, Arizona. There are three requirements for membership: (1) Age fourteen years or older; (2) Signing a pledge to abstain from all alcoholic beverages and using influence to destroy the liquor traffic, and (3) Paying annual dues of one dollar.

Its members must feel keenly the importance of three obligations: (1) Spread dry sentiment; (2) Support dry candidates for public office; and (3) Seek a dry plank in his own political party platform.

The new organization, or order, proposes to be militant—to have officers with military titles, i.e., first class privates, corporals, sergeants, lieutenants, captains, majors, etc., following the pattern of the Salvation Army. Promotion from lower to higher ranks will be conditioned upon meeting qualifying factors.

Encampments are to be held locally twice a year, regionally and nationally once a year. The aims of the order are very high—the grand objective, in co-operation with all other temperance organizations, to secure the destruction of the liquor traffic by 1960. All of this the officers call "Temperance Work With a Vision."

Allied Youth's Program, according to W. Roy Breg of Washington, D. C., executive secretary of the group, is drawing a stronger respect from high school students than ever before.

He said in the opening session of the 1947 Allied Youth National Planning Conference,

Far more schools are open to Allied Youth than we can possibly serve. There is an immediate and urgent demand for a greatly increased field staff and the funds to make this possible. Eight new workers are to be added to the staff, bringing the total to ten. Each of the new workers will

Michigan's Mighty Team

RELATIVE to Michigan's Rosebowl football team, Coach "Fritz" Crisler said to them, after they had won their conference championship, "You are champions. You became champions through long hours of hard work and months of clean living. Take care of your body mechanism."

It is worthwhile calling again to the attention of the youth of the Church that Crisler's statement to his men indicates what all other athletic coaches of school teams try to do—require their boys to abstain from liquor, tobacco, and other narcotics as well as observe the laws of health as the experts understand them.

be assigned to a specific region for intensive work in the organization of new posts.

We are moving rapidly ahead, for the needs of young people have never been so great, and young people have never been so aware of those needs. The possibilities facing Allied Youth are limited only by man power and money.

Local option gains were made in numerous cases during the year 1947. According to reports, many local option elections were held, and a few were lost, but the gains were more than three to one. The result is that large areas in many of the states east of the Rockies are now in dry territory. This is particularly true in the southern half of the country. It is regrettable, however, that while the area in dry territory has increased, drinking by the people in the country as a whole has also increased.

One phase of the liquor problem has attracted nationwide attention—the problem of destroying large quantities of grains and other foods for the making of alcoholic beverages. The question arises, why let people starve in order that others may have drink? The food value of alcoholic beverages is very low. Common sense would seem to indicate that while so many of our fellow men are in a starving condition a suspension of the destruction of food for production of these beverages should be encouraged.

Relative to the question of food-saving the following press dispatch from Washington is illuminating:

According to the official report of the United States government compiled through the Treasury Department by the Bureau
(Concluded on page 117)



The Presiding

Bishops

Who Should Do Ward Teaching?

THE safeguarding of the Church, the home, and the individual is the responsibility divinely delegated to the ward teacher. The importance of such a calling might suggest that it is exclusive in nature coming to only a few privileged individuals. While it should always be considered as a great privilege to be called as a ward teacher, it nevertheless is not reserved to any limited number of participants. In fact, this call may come to every male member of the Church. It is true there are qualifications, but they are within the reach of every man and boy who lives a worthy life.

The first and primary requisite is that he shall bear the Holy Priesthood. Beginning with each member of the Aaronic Priesthood who has been ordained to the office of teacher or priest, it continues as the duty of all who bear the Melchizedek Priesthood. It excludes only those who are physically incapable, and those who are spiritually unworthy.

The obligation is more exacting upon those who are best prepared.

And if any man among you be strong in the Spirit, let him take with him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. (D. & C. 85:106-107.)

The call is particularly directed to quorum presidencies, auxiliary leaders, and to stake and ward officers.

There is no such thing as graduating from this sacred duty. Neither is there

L.D.S. Girls

Leadership Viewpoints

THE Sugar House Stake committee for Latter-day Saint girls has a strong enthusiast in Lu C. Fawson. In working with leaders and girls, Sister Fawson has stressed the following thoughts:

Sustain those who are appointed to leadership in the Church

Always set a good example

Develop an ability to create harmony, peace, and confidence among those with whom you work

Obtain and maintain a working testimony of the gospel

Extend love and consideration to every girl in the program

Guard against petty misunderstandings

Use frankness and tact in discussions, plans, and associations with both leaders and girls

Wisdom and forgiveness are necessary virtues

Record keeping provides a method through which our efforts may be observed, reviewed, and improved upon. Thus, secretaries fill important places in the program and should be appreciated for their great worth.

As occasion permits, the viewpoints of other leaders will be expressed.

any specified time for one to continue in this service. It may be for a year or a lifetime. Worthiness, physical ability, and the inspiration of the Lord to the bishopric—these alone determine how long one shall serve.

Voice of Youth



WILLIAM FRANCIS CHARLES

Following are excerpts from an address, "The Importance of the Priesthood," by William Francis Charles, a teacher in the Council Bluffs Branch, Western States Mission.

I AM thankful I am a Mormon boy and belong to the Church of Jesus Christ of Latter-day Saints because it is the only church that has the true priesthood of God. We believe that this Church alone, of all the churches, has the true authority to act in the Lord's name. What a wonderful privilege this is!

Without priesthood there can be no baptism acceptable to our Father in



The Shelton Ward, East Rigby Stake, records an enviable achievement in the photo above. Bishop William J. Sperry of the Shelton Ward writes us that, "We had such a wonderful thing happen in our ward, and we all feel good about it. During the past year we have had a class for a group of adult members of the Aaronic Priesthood, and seven of them were ordained elders in September 1947. Six of the newly ordained elders with their families went through the Idaho Falls Temple, and seventeen percent of our ward membership accompanied them. We feel it is the most wonderful thing ever to happen in our ward. We agree with Bishop Sperry. We go one step further: What is done in the Shelton Ward, can be done anywhere else with the same measure of thoughtful and prayerful effort."

Bishopric's Page

Edited by Lee A. Palmer



The Chicago Stake Aaronic Priesthood chorus staged its first major appearance at a recent stake conference held in the University Ward chapel. The chorus is being directed by Keith Brown, Wayne C. Durham, Alan Mackay, and Eddie Smith. Vernon Ward is the chorus accompanist. Reports indicate that the boys gave an excellent account of themselves in spite of the difficulty encountered in holding rehearsals since the boys must travel great distances. This is encouraging ward from Chicago, and we look for more such good word from this great stake of Zion.

YOUTH WARD LEADERSHIP OUTLINE OF STUDY

MARCH 1948

THE lesson for March will be a review of the study material presented in this column for May and June of 1946. The helps and information presented during the past two years have been so valuable that we desire they be reviewed and re-emphasized. Each month, in this column, we will suggest the lessons to be reviewed and they may vary in number from one to three.

Realizing that not everyone will have kept a complete file of the *Era* and the Church Section of the *News* for the past two years for reference, we will mimeograph the lessons suggested for review each month and mail this material direct to each bishop one month in advance. The bishop should immediately turn the material over to the leader who presents the lessons and thus provide him with opportunity to make adequate preparation.

heaven. He will not accept baptism performed by one who does not have the proper authority. I am very thankful that I have had the privilege of being baptized by one who holds the priesthood. Without this authority there can be no laying on of hands for the gift of the Holy Ghost.

Priesthood is a God-given power and is the very life of the Church.

(Concluded on page 114)

Aaronic Priesthood Choruses

Questions and Answers

Question: In the absence of priesthood leaders who are qualified to conduct and accompany an Aaronic Priesthood chorus, may we appoint women leaders to these positions?

Answer: Yes. However, when there are priesthood leaders and women leaders available, it is recommended that priesthood leaders be assigned these responsibilities.

Question: What are the recommendations relative to public appearances of ward Aaronic Priesthood choruses?

Answer: It is recommended that the Aaronic Priesthood chorus be given every opportunity to sing in the various ward meetings, such as quorum meetings, sacrament meetings, special programs, missionary testimonials, and Mutual Improvement Association meetings. Choruses may also sing in stake conferences when invited by the stake presidency.

Question: Where can we obtain information about boys' singing voices and how to organize them into a chorus?

Answer: There are four sources of information about boys' voices and Aaronic Priesthood choruses, namely:

1. The "introduction" to the song book entitled, *Aaronic Priesthood Choruses*

The Presiding Bishopric's Page of

L.D.S. Girls

A Challenging Record

(South Ogden Stake)

DURING the year 1947 seventy-three inactive girls in the South Ogden Stake were brought into Church activity through the Latter-day Saints girls program. Marie D. Peterson, chairman of the stake committee, made this pleasing report in the Presiding Bishop's office, and as she spoke, it was not difficult to note the satisfaction which comes to leaders as they serve to bless their fellow men.

Seventy-three inactive girls made to rejoice in the blessings of the gospel! What a harvest! What blessings, here and hereafter, for both the girls and their faithful leaders.

Here is another forceful demonstration that it can be done.

THE IMPROVEMENT ERA and of the Church Section of *The Deseret News*

3. The special department for stake and ward Aaronic Priesthood music directors and organists, held in connection with the stake priesthood leadership meeting each month

4. The Presiding Bishopric have set up a special music department to promote the Aaronic Priesthood singing program throughout the Church. This department is prepared to answer all questions pertaining to this project.

Recent Microfilming

SUBSTANTIAL progress in the micro-filming of records is reported from all the different fields in America and Europe. In America alone over a quarter of a million pages were filmed, from 470 volumes of records.

In Philadelphia County, Pennsylvania, the immense task there has been completed by Ernst Koehler. From October 21 to November 21 he copied 90 rolls of film, each one hundred feet in length. On these were taken 193 volumes of deed books for that county, 113,513 pages, making our copies complete down to the year 1821. He will now commence photographing Quaker records at Swarthmore, Pennsylvania, in the Friends' Historical Library.

The work of Lloyd Hughes in Connecticut has yielded seventy-seven rolls, 155 volumes, and 82,594 pages. His project requires traveling to distant record centers, the farthest, Stonington, being sixty-two miles away. Between October 28 and November 28 he made copies of the following records containing many vital statistics:

Norwich Land Records, 1659-1850, 56 vols.

Norwich Probate Records, 1748-1852, 19 vols.

Voluntown Probate Records, 1830-1851, 2 vols.

Lisbon Land Records, 1786-1852, 6 vols.

Franklin Land Records, 1716-1858, 8 vols.

Griswold Land Records, 1815-1851, 6 vols.

Preston Land Records, 1687-1854, 24 vols.

North Stonington Land Records, 1807-1850, 9 vols.

Stonington Land Records, 1665-1850, 25 vols.

Filming of books in the county courthouses of Maryland recommenced on November 13. From then until November 28, William Koehler reproduced ninety-seven volumes or 45,017 pages, as follows:

Maryland Land Patents and Warrants, 1727-1764, 8 vols.

Dorchester Co. Land Records, 1753-1767, 9 vols.

Frederick Co. Land Records, 1768-1784, 2 vols.

Queen Annes Co. Deeds, 1767-1776, 22 vols.

Prince Georges Co. Land Records, 1789-1850, 56 vols.

James M. Black is temporarily back at the Virginia State Library, surveying the field and training a new operator, James M. Ray of Wilmington, North Carolina.

From November 20 to November 28 he also copied twenty-five volumes or 10,172 pages, as listed below:

Genealogy

GENERAL TEMPLE INFORMATION BULLETIN—1948

Temple	Baptisms	Endowment and Sealing Sessions	Calendar
Alberta (at Cardston)	Tuesday 9 a.m. to 11:30 a.m.	Endowment: Tuesday, 2:30 p.m. Wednesday, 9 a.m., 2:30, and 7 p.m. Thursday, 9 a.m. and 2:30 p.m. Sealings: Tuesday and Friday, 10 a.m., and after each session	Closes for summer 30 July Re-opens 14 September Closes for year 23 Dec. 1948 Re-opens 4 January 1949
Arizona (at Mesa)	Saturdays	Endowment: Monday, 6:30 p.m. Tuesday, 8:30 and 11:30 a.m. Wednesday, Thursday, Friday, 8:30 and 11:30 a.m., and 6:30 p.m.	Closes for summer 2 July Re-opens 5 October Closes 25 November Closes for year 23 Dec. 1948 Re-opens 4 January 1949
Hawaiian (at Laie)	Thursday	Endowment: Friday, 6 p.m. Special sessions by previous arrangements	Closes for summer during July Closes for year 17 Dec. 1948 Re-opens 3 January 1949
Idaho Falls	Saturday and Monday by appointment	Endowment: Tuesday, 8 a.m. and 12:30 p.m. Wednesday, Thursday, Friday, 8 a.m., 12:30 and 6:30 p.m. Special appointments for the members of the priesthood on Mondays Sealings: Mondays by appointment	Closed 12 Feb., 23 Feb. Closes for conference in April and October Also 31 May, 5 July, 11 Nov., 25 Nov. Closes for summer 14 August Re-opens 15 September Closes for year 23 Dec. 1948 Re-opens 5 January 1949
Logan	Saturdays	Endowment: Monday and Tuesday, 8:30 a.m. and 12:30 p.m. Wednesday, Thursday, Friday, 8:30 a.m., 12:30 and 6:30 p.m. Special session: 29 Dec., 8:30 a.m. Living sealings after first session and on Saturdays	Closed for April Conference Closed 12 Feb., 5 July, 24 July Closes for summer 14 August Re-opens 20 September April, after October Conference Also, 11 Nov., and 25 Nov. Closes for year 18 Dec. 1948 Re-opens 3 January 1949
Manti	Friday by appointment only	Endowment: Monday through Friday, 9 a.m. and 12:30 p.m. Evening sessions on Monday and Thursday at 6:30 p.m. Special session: 28 Dec., 9 a.m.	Closed 5 and 6 April 31 May, and 5 July Closes for summer 30 July Re-opens 7 September Closed 30 Sept. and 1 Oct. Also, 25 and 26 November Closes for year 23 Dec. 1948 Re-opens 3 January 1949
St. George	Saturdays	Endowment: Tuesday, Friday and Saturday, 9 a.m. and 1 p.m. Wednesday and Thursday, 9 a.m., 1 and 6:30 p.m.	Closed 24 July Closes for summer 31 July Re-opens 21 September Closes 25 November Closes for year 23 Dec. 1948 Re-opens 4 January 1949
Salt Lake	Daily by appointment	Endowment: Monday through Friday, 8 a.m., 1:30, 5 and 6:15 p.m. Living endowments and sealings, 8 a.m. and 5 p.m. Sealings for the Dead, Monday through Friday, 8 a.m. (except Wednesdays) by appointment only, 6 p.m. by ward or stake appointment only	Closed 12 Feb. and 23 Feb. Closed for conference 5 and 6 April, and 31 May Closes for summer 2 July Re-opens 16 August Closed 6 Sept. and for conference 1 and 2 October Closed 12 Oct. and 11 Nov. Re-opens 15 November Closes 25 November Re-opens 29 November Closes for year 17 Dec. 1948 Re-opens 3 January 1949

Personal Property Tax Lists for these Virginia counties:

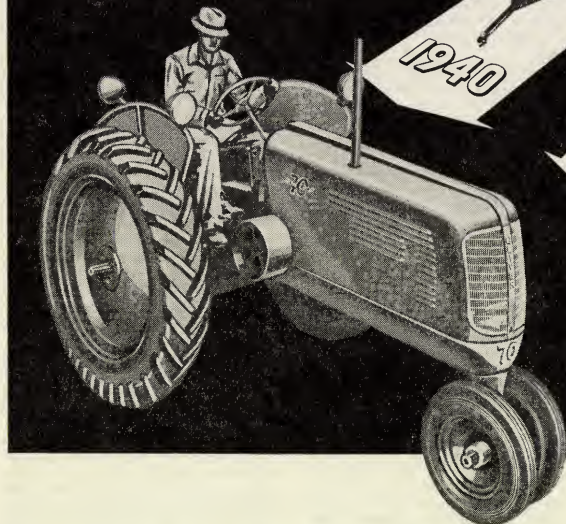
Buckingham Co., 1782-1841
Caroline Co., 1783-1799
Dinwiddie Co., 1782-1790
Fairfax Co., 1782-1805
Gloucester Co., 1782-1799
Goochland Co., 1782-1803
Hanover Co., 1792-1804

These are especially valuable in

counties, such as Buckingham and Hanover.

Detailed reports from the operators overseas for November are not yet at hand. But with the several cameras busy in England, Denmark, Norway, and Holland it is probable that the total number of pages reproduced for our library will be between half a million and three-fourths of a million pages.

What Price **TRACTORS?**



How much should you pay for a tractor—or any piece of farm machinery?

ANSWER: *Enough to get a good one!*

Oliver Tractors are not the lowest in price. In the face of rising labor and material costs we could not maintain old prices without sacrificing quality. We refused to do that!

However, you can now buy Oliver equipment for *less grain, less beef, less cotton*, less of any farm com-

modity than at any time in history. Only about three-fourths as much of these farm products are needed to buy a tractor now as were needed in 1940.

We are glad that this is so. We are glad that the income of the American farmer has increased so much relatively. We are glad that our own increases in manufacturing efficiency have enabled us to hold our comparable prices *down*. The Oliver Corporation, 400 West Madison Street, Chicago 6, Illinois.

OLIVER

"FINEST IN FARM MACHINERY"



**Mountain States Implement Company
Ogden, Utah**

Branches: UTAH Ogden
Tremonton

IDAHO Preston
Blackfoot

Idaho Falls
Buhl

Rupert
Rexburg

Shelley
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QUAGUNTS

(Continued from page 83)

snapped one by one, he coaxed to sleep on the front porch of Uncle Leo's house because *wy-nu-pits* were after him. This great, ugly old Indian, the last of the known renegades, was reduced to coaxing the white man to allow him to sleep, huddled in his dirty blankets, on porches where he could press himself close to stone walls. Could it be the protection of the hated whites that he sought? Or had he learned to respect the white man's God? Anyway, he was allowed to sleep there. Aunt Lue fed him and explained only that he was a kind old Indian. Others called him "black-hearted," "skulking," "mean."

Twenty-five years after "Old Quag" died, I found his story written as he had told it himself to an old cattleman of our town, and filed in the state historical files.

WE of the cacti-studded lands of southern Utah and northern Arizona have called it "Our Country" for many years, but so far I have found no deed where the ground was purchased from the poverty-stricken Paiutes. Perhaps we should call it the "Land of our invasion."

However, it is home to the second and third generation whites who were born there and grew up to love its pink pinnacles, red ledges, its prismatic sands, and turquoise skies, at the same time that we learned to deal with its rattlesnakes, scorpions, ugly tarantulas, and poisonous Gila monsters.

We have experienced the blasting winter winds that swirl in blizzard ferocity and leave hunched cattle on every south hillside, and lock a season's fruit crop in its buds for another year. We know the sweltering summer heat that can make even a lizard scamper into the shade and lift his sand-burned feet.

Forty miles south and east from Kanab, in the state of Arizona, lies Kaibab Mountain. Pioneers called it "Buckskin" because of its numerous deer. The Indians called it *Kaibabits* (mountain lying down). This mountain reaches nine thousand feet elevation, is heavily wooded with yellow pine, quaking aspen, and Douglas fir. On its skirting edges where elevations are lower, scrub oak, piñon pine, and various grasses furnish seeds and nuts which formerly enriched the Paiute's diet.

The Kaibab reaches forty miles north and south and twenty-five miles east and west.

On the east side the Kaibab drops abruptly to meet the desert valley, *Nan-Ko-Weap*: the white men know it as "House Rock Valley." This valley, thought Quagunts' family, made the best of all homes for the Indian. The friendly and curious antelope ranged its plains. A hunting foray into the snowy Kaibab furnished meat, for the

Indian had simply to follow the tracks of his prey into the ever-deepening snow until the animal floundered or became entangled; killing it quickly, the hunter returned with meat to his wick-i-up. In the spring when vegetable diet was the yen of the Indian, he dropped into the deep canyons tributary to the Grand Canyon and found *yant* to lend luxury to his appetite.

IT was *Nan-Ko-Weap* that the father of Quagunts chose for his family's abode. The Kaibab walled it on the west; great red sand cliffs (*unka-kanig*) fenced it on the north. These two mountains meet at right angles in the northwest corner of the valley. Toward the east from this junction the red sand hill extends with ever-gaining altitude, then sees what is before it, stops abruptly, and makes a face—for there is the Colorado River gorge, and although the broken country near the river affords man a crossing, called Lee's Ferry, *Unka-kanig* knows it will never meet the blue Navajo mountain beyond the river in the distant east.

The northeast corner of *Nan-Ko-Weap* cuts a wicked gash diagonally through the desert plains to the southwest corner, and here *Nan-Ko-Weap*, the Kaibab, and the Grand Canyon meet. The Grand Canyon makes the south border of the Kaibab mountain; it is a mile deep and twelve miles wide, a gutted slash through which the earth bares its broken teeth and snarls. The Kaibab spans twenty-five miles west from *Nan-Ko-Weap* to Kanab Gulch, but one dares not estimate the distance of this section of the world's greatest canyon that connects these two places, for here, where it borders the south side of the Kaibab, it is a thousand feet deeper and far more diversified and complex than at any other part of its grinding two-hundred and twenty mile length.

At the time of "Quag's" story the family was settling for winter in the warm southwest corner of *Nan-Ko-Weap*. Grass seed had been gathered into large woven baskets ready to be parched, then ground into meal. Long strips of venison hung from bushes and trees to dry for winter use. The *Kaibabits*, (Indians who dwelt about the Kaibab), were a happy and contented clan, consisting of Quagunts' father, mother, a grown brother, a sister, Werrie, about ten, and Quagunts aged six, Quagunts' uncle, his aunt, and their grown daughter.

Only Timpa-ca-ba, the young squaw cousin to Quagunts, was restless; the object of her discontent—the slender Indian she remembered from the last pow-wow at Moccasin, Arizona. She would like to meet with her tribe there again and see if he had grown stalwart. Perhaps he would notice her if ever they should meet again.

As if her thoughts had willed it, she met that night the slender youth of her

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dreams, now grown tall and handsome. After the setting sun had left the desert in its amber afterglow, there rode into their camp two Indians from Moccasin. Fresh meat was tied to their horses' backs. Tribal news was exchanged, and over a festive meal the visitors told of being *ang-E-quit* (hired) by a band of Navajos who had stolen cattle from *Uiano* (St. George country). They had *to-quit-tow* (rendered assistance) in bringing the herd over the Kaibab. The Navajos, when they reached *Ivan-Ko-Weap*, paid the braves an old cow and pushed the herd east to cross at Lee's Ferry into their own country and safety. The two Indians killed their cow, then proceeded southward to find their old friends and rest a bit. The young Indian looked significantly across the fire into bright brown eyes only partly veiled by smoke.

MORNING broke like thunder on this happy Indian camp. Angered white men, in search of their cattle had come across the place where the braves had killed their beef, then followed the tracks to find the sleeping family. As dawn lighted their unsuspecting targets, the white warriors fired into the Indian camp.

The Indians, surprised, scrambled to find their arms. Quagunts and Werrie hid themselves in the rocks. All day long the children pressed themselves between rough stones. Fear froze their minds while hatred grew in their hearts. The noise was short-lived; the battle, one-sided as it was, was soon done. Still the children crouched in their hiding place; there was safety in the friendly rocks. As hours of silence stretched on, and physical needs clamored for attention, the children crept cautiously back to camp.

The five dead Indians lay in bloody disarray. The three squaws could not be found. Two very small children kept an Indian vigil over their dead that night. In the lonely hours when the harvest moon bore witness, they wailed, and chanted the death chant of the Piede tribe.

When the sun arose on the second day, the children, as best they could, buried their dead. Their father's great beloved body would not respond to their tugging. They caved a sand bank off to cover him. Quagunts again began to cry; Werrie sent him for his father's possessions to bury in the sand near him.

Their brother came next. Quagunts wished he could cry now; tears were easier to bear than this empty lonely void within him. And the ever-rising panic, what would happen to them now? They buried their uncle; next the happy visitors who had brought them meat and news from the tribe at Moccasin. The stars began to shine, and the creeping desert darkness wrapped them round. Werrie raised her voice in a wail—the long Indian wail that the tribes chant when accompanying their dead to the happy hunting grounds.

(Concluded on page 110)

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QUAGUNTS

(Concluded from page 109)

With the rising sun came the realization that their mother would never return. The whites had taken the three squaws with them. They were in very deep alone. They could not know how their beloved mother had fought to return to her children. Now when the children realized that their mother was a captive to be used as a slave, they wept.

Werrie had been to Moccasin once in her ten years of life. She thought she could make her way there again. It was too late in the fall to risk going over the Kaibab, by far the shortest route. The snow fell deep, and food would be unavailable even if the children could get through before freezing. They only briefly considered the easiest trail of all, up the canyon between *unka-kanig* and the Kaibab, around the mountain, and across the Prismatic Plains to Moccasin, a trip of about sixty miles with abundant growth of grasses and seeds, and a little creek of good water to follow: But the whites had gone that way. The children shuddered, gathered up some meat and a water jug, and began weaving their way toward the Grand Canyon.

THE rocks that rim the canyon are limestone, studded with millions of razor sharp edges. Their bare feet were soon bruised and bleeding. Quagunts cried so much that Werrie would carry him until she dropped exhausted, and he would have to walk. Her feet became so cut that their imprint was left in blood at every step. Still she carried her little brother when he wept. Her face grew aged, her shoulders bended, and creases of toil, worry, and hunger etched themselves forever in her face.

The dizzying heights of the canyon walls that ever towered above them leaned over to oppress and smother. The depthless labyrinth below urged them to throw themselves down and end the pain and hopelessness of their venture. The happy hunting ground must be good to have their parents leave them so very much alone. One misstep, one footing on the wrong rock, and they would both be gone. Such an easy way out was not considered. An urge, a driving urge kept their footing sure. Revenge! Find their own people and mete revenge! The children struggled on.

There is, half way to the bottom of the Grand Canyon, a shale-sand platform called the Tonto Platform. It is not a plateau, but a steep hillside that does hold earth enough to grow some vegetation. When the children reached this platform, they rested three days near a spring where their feet began to heal and grass seeds could be found. Then they took up their journey to the west.

It was a monotonous way they trod. Sometimes two days' travel would net them no more than a mile. At night

they slept huddled together in caves; by day they gathered grass seed; but water was hard to find, and they were often very thirsty.

One day Werrie fell, and Quagunts thought she was dead, because she lay so still for such a long time. Terror deepened the hunger-sharpened creases growing in his baby face. He knew he could never find his way without her; he would wander hungry and die in wretchedness alone. After a long time Werrie moved and made a funny noise. Quagunts leaned over her.

"Water," she cried, "water."

It was a long way back to water. Quagunts went back every day for more water. All his daylight hours when he was not after water were spent in gathering seeds for both to eat.

Finally Werrie could take a few steps, and every step was taken toward the west. Gradually she grew strong,

IMPORTANT THINGS

By Mary O'Connor

THE things that count are never weighed on scales
Nor measured by the dollar's gruesome face;

They are the friendly smile that never fails.
The handclasp that no bribery can replace.
The things that count are not of mansion size

Nor lined with jeweled satin nor brocade.
They are the simple trust in children's eyes
And prayer that helps the person who has prayed.

The things that count are courage in distress

And hope that shines as brightly as a star
And vision and humility that bless

With God's true plan all living things that are.

These are things that have the deepest worth:

These are the most important things on earth.

and traveling became fast again. Weary, haggard, and worn they came to a place where no rain fell, and no grass grew. Ever weaker and hungrier they struggled on, until at last when it seemed that they would surely die, rain fell upon them in the night, and they could see snow high upon the mountain above. They climbed up to the snow. There they found the tracks of a rabbit. They followed him into the deep snow where they caught and killed him. His warm flesh and blood gave them strength to push on.

With that strength they reached Kanab Gulch where clear water ran and much grass grew. Werrie led the way north, following the gulch. Hope at last swelled within her heart.

ONE night they saw in the distance the light from a campfire. Was it whites or Indians? They crept close to see. It was Indians! Antelope hunters!

They took the children up to Moccasin with them. They had been a moon and a half on the way!

Another bitter disappointment awaited them at Moccasin. Their mother, with the other squaws, had been left at Moccasin by the white killers, but hurt from fighting, weakened from grief and worry she had sickened and died when scouts, returning from *Nan-Ko-Weap*, had found no trace of her children.

They counted on their fingers. The mother whom they would never see again had died the night it rained on them in the canyon. Had her spirit led them to the rabbit that gave them life? Quagunts vowed again that he would grow to kill white men enough to avenge his family.

The old-timers about Kanab said no one knew how old "Quag" lived to be. He was an old man when the whites settled there, but he had a young squaw and small *ipats* (boy). The thought never occurred to them that he was a young Indian with an old face.

Until he was left alone, he never lived near the whites at Kanab as the Moccasin Indians did but took his family and ranged about the Kaibab in summer and *Nan-Ko-Weap* in winter. He was often seen skulking behind bushes and rocks with a gun across his knees. My father caught him ready to shoot one day after the Kaibab forest had been made a National Game Preserve.

He asked, "Quagunts, what are you doing with that gun? I believe you had it drawn on me."

"Me shoot 'um deer," he answered.

"Government say you no shoot deer." My father dropped into the Indian vernacular.

"Me shoot old government then," was Quagunts' ready answer.

John Covington, herding sheep alone in House Rock Valley (*Nan-Ko-Weap*) tripped and fell one day. He attempted to arise only to find himself staring into the long muzzle of a gun, held by a terrifying ugly Indian whose eyes gave no quarter.

John opened his shirt and said, "Shoot, you squaw, I have no gun." He gazed unflinchingly into the hostile eyes while the gun was slowly lowered. The Indian disappeared into the thicket as silently as he had come.

However many times Quagunts drew a bead on a white cattleman, he never killed one. They always turned out to be *Mulatts* or *Swappipats* or *Riggspipats*, or some other Kane County man whom he knew and who had administered kindness to him or his family to the extent that their lives were spared.

So "Old Quag," the ugly, mean Indian, with an aged face, and a straight slender body, crouched his last night away, pressed close to the white man's stone walls that the *wy-nu-pits* sent by an unavenged clan would not find him in his lonely wick-up, pitched among the tamarisks by the creek.

Henry Eyring

(Concluded from page 80)
Textile Research Journal. He holds membership in the National Academy of Sciences, the American Philosophical Society, the Textile Research Institute, Sigma Xi (college honorary society for scientific students), and the Utah Academy of Sciences, Arts and Letters. In May 1947, he became the fifth person to receive the University of Arizona Alumni Achievement Award.

AND what of Dr. Eyring's Church activities during this full life of academic achievements? He has never allowed his Church affiliations to suffer, no matter how strenuous his collegiate endeavors may have been. He has always been not only an active member wherever he has gone, he has also taken an active part in the functioning and direction of the Church. While in Berkeley, he was called into the presidency of the high priests' quorum during 1930-1931; he served as president of the New Brunswick Branch from 1932 to 1944; and as district president of the New Jersey District from 1944 to 1946, when he moved to Utah. Since that time, Dr. Eyring has been a most valuable addition to the general board of the Deseret Sunday School Union.

Dr. Eyring has evidenced by his life and his works—both in Church and in his chosen profession—the sincerity of his belief in the restored gospel. He has expressed, as he does in the article that appears in this issue of the ERA (page 81), that there should and must be spiritual development along with intellectual achievement. Certainly, the life of Dr. Eyring is a monument to faith in the Church of Jesus Christ of Latter-day Saints. And there is one further indication of his love for the gospel that cannot be overlooked: This lies in the fact that he has accepted a position at a lower salary in order that he might return to "Zion," even as his German and English ancestors came a century ago.

They that give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.

—Benjamin Franklin: Motto of the Historical Review of Pennsylvania

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IF I WERE A YOUNG HUSBAND

(Continued from page 79)

—with my health and nerves in mind. I would develop creative talents—for their personal satisfaction, and I would know a few of the manual arts pertaining to the simple repairs and maintenance of my home—for the sake of my young, meager finances.

If I were a young husband, I would put down roots in the making of a permanent home as soon as possible—preferably, of course, a home that could expand. And if I bought a home already built, I would try to find one that had in it the elements of good neighborhood and sound structure so that, if later, it failed to meet our needs, it could be disposed of without too heavy a loss. But I would not consider my home as an entirely negotiable asset. I would recognize the fact that, if kept in good condition, it had some of that virtue; but I would also know that a home has intangible elements that make certain features of great value to some families and—no matter how costly—of no value to others.

If I were a young husband I would be as interested as my time and capabilities permitted, in making our home a lovely place that would reflect our own tastes, feelings, interests, and activities. I would be more interested in building warm hospitality within that home than in seeking entertainment outside of it.

I WOULD try not to bring home too many of the difficulties and disagreeable trivialities of the day. I would try to remember the vital and humorous events for my wife's regaling. But I would not feel restricted or constrained. I would feel that my wife would much rather know the worst than wonder why I was unhappy and worried, I would know that my life was now my wife's; and hers, mine; that my plans were hers and that she could help bring them to fruition; that my disappointments were hers and that she could help minimize them.

If I were a young husband, I would be loyal to my wife. I would never discuss with *anyone* the things that belonged to us alone, and I would know that she would show me the same loyalty. I would never

make a disparaging or ridiculing remark to others concerning my wife.

I would not expect to give up altogether the sports and activities to which I was accustomed and which are part of a vigorous, healthful regime, but I would try to find things we could do together and would put them first, and I would not carry on costly activities at her expense—whether of emotion, labor, or money.

I would expect that my wife also would have some personal associations and activities that she should maintain, and I would encourage her to do so. But I would also expect to assist her where "twosomes" are indicated.

I would be interested in and affectionate with my wife's family. I would make them welcome in my home. I would be considerate of my wife's parents; generous to them, if possible; and I would consign mother-in-law jokes to the incinerator. I would be very happy if my wife took the same attitude toward my family.

If I were a young husband, I would make an intelligent effort to recognize those mental and emotional elements between us which make life go smoothly. I would try to increase those situations which lead to harmony and avoid those which lead to misunderstanding and irritation. If differences developed, I would determine to compose them quickly and not allow them to grow and fester. If I were a young husband, I would try to remember that what seems humorous to one person does not always seem so to another and that a young wife is likely to be more emotionally involved and burdened by a quarrel than her young husband because her interests are largely centered in her home and husband, whereas his may be spread over much territory and so be less weighted by personal problems.

I would expect to share in some of the household tasks, provided I had the time—even though my wife did not work outside our home. I would be so much in love that I would enjoy being with my wife in work as well as play, and I would want to free her for other activities we might share. I would try to get her to help me, too—gardening, painting, carpentering—whatever

needed doing when we were together.

IF I were a young husband, I would be generous in praise, acknowledging a good piece of work done by my wife—whether violin playing or biscuit baking.

I would expect to grow up and accept my responsibilities as a husband, but I would also expect to generate considerable fun along the way. I would expect to remain a warm human being. I would put off boyish things insofar as they made me selfish, demanding, and irresponsible. But I would hold onto them firmly wherein they contributed to gaiety, lightheartedness, fearlessness, and courage.

I would be interested in what my wife wore and hope she would like to have me help select her clothes. At least, granted that I had the time! I would not be unwilling to go with her and give her the benefit of my good taste and judgment. I would know that, fundamentally, she dressed to please me above all else.

If I desired neatness and tidiness in my wife, I would maintain them in myself. I would put away my personal things as a good example. If tidiness were immaterial to me, I would try to act in accordance with my wife's feelings in the matter.

If I were a young husband, I would try to maintain the little chivalries and considerations that warm the heart. If I were away from home, I would write to her every day—if only a line. I would return, bearing a gift—be it ever so small and funny. I would seat her at dinner and open the car door for her. I was just about to say I would not take her for granted.

But in one way, that is exactly what I *would* do. I would take her very much for granted. I would never think for one moment that anything but death could part us and death only temporarily. I would think of us as belonging together eternally and of building the kind of life we wanted to live in everlastingly.

I would live simply but beautifully. If something close to austerity were necessary, I would see that even in austerity, there were elements of the beautiful and the gra-

cious. I would make memorable occasions. I would build up traditions—anniversary traditions, family traditions, Christmas traditions.

I would build up a circle of friends—not always my same age, nor always in my same circumstances—but always stimulating, encouraging, and faithful to the ideals by which we lived. And I would find many things we could do with these friends.

I would not be a "fair weather" husband. I would pray that illness, adversity, or other difficulty would find me steady. I would remember that affection grows with its expression. I would keep sensitive to my wife's beauty, whether of character, mind, heart, form, or face. And I would let her know that I felt it.

I would want to keep on studying, and I would try to develop interest in the things we could study together. I would try to think through the popular notions of the day—politically and economically—and test them by the principles of life which I had accepted and thus hope to stay clear of fallacious and unsound doctrines.

I would become vitally interested in government, municipal affairs, and school affairs. I would consider that voting was a never-to-be-slighted responsibility and persuade by wife to feel likewise. I would never insist that she vote for my candidates simply because I was voting for them, but I would want to talk over our ideas and get acquainted with issues and with persons so that we acted, politically, as a pair. I would not like to feel that we canceled each other's votes. In fact, I would like to avoid in every possible situation of life, the danger—innate in the blessings of free agency—of just canceling out the efforts of those dearest to us. I would consider that one of the great goals of our marriage should be the strengthening of all of our efforts, through unity.

And let me end, by what may seem the most obvious, but is certainly the most vital, suggestion of all—

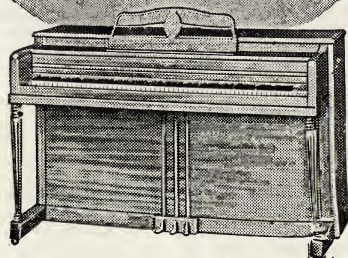
If I were a young husband, I would keep myself solely for my bride. I would be morally clean, virtuous, chaste. And I would thank my Father in heaven for this solid rock upon which to build my marriage.

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SEEK YE FIRST

(Concluded from page 87)

work first and that he would be glad to do his best. A few weeks later the branch was organized into a ward, and he was ordained a bishop. Three or four years passed, and one day after a stake leadership meeting in Washington, D.C., he sought an interview with the stake president, and asked the stake president if he remembered what was said when he was ordained a bishop. The stake president could not remember the details so the young man said, "I was promised if I would put my Church work first I would excel in both school and church, and that the Lord would richly bless me, even beyond my own power. It seemed to me at the time almost impossible of realization. Yesterday, I received notice from the graduation committee at Johns Hopkins University that I would not only be graduated, but also that I would be graduated with honors and that I had been elected president of my honorary fraternity and in addition invited to serve my internship at my alma mater, which is the desire of every medical student." And then he added that he knew that his accomplishments had exceeded his own power and that only through help of the Lord was he able to attain what he did.

"The student," says Dr. John A. Widtsoe, "who every day, will place his need before the Lord, who will spend say ten minutes in gospel study, and conform to gospel requirements, will find his faith grow as he increases in secular knowledge."

Let us always remember that this Church is the greatest church on earth and that you and I have the honor of belonging to it; and we will surely see the day, as the prophets have foretold, when Zion will be as far ahead of the outside world in everything pertaining to learning of every kind as we are today in regard to religious matters. "We are," in the words of President John Taylor, "becoming notorious in the eyes of the nations. And the time is not far distant when the kings of the earth will be glad to come to our elders to ask counsel to help them out of their difficulties."

Yes, God expects Zion to become the praise and glory of the whole

earth, so that kings hearing of her fame, will come and gaze upon her glory. God is not niggardly in his feelings towards us. He would as soon we all lived in palaces as not. But he wants us to observe his laws and fear him, and standing as messengers to go forth to the nations clothed upon with the power of the priesthood; seeking "first the kingdom of God, and his righteousness," and God will add unto us all the gold and silver, all the academic knowledge and power, yes, all the worldly possessions that may be good for us to receive. This being the case, we ought to foster education and intelligence of every kind; cultivate literary tastes, and men of literary and scientific talent should improve that talent; and all should magnify the gifts which God has given unto them. If there is anything

good and praiseworthy in morals, religion, science, or anything calculated to exalt and ennoble men, we are after it. But with all our getting we want to get understanding—that understanding which flows only from God.

Therefore let us recall again and seriously ponder the words of the Lord when he said:

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

My only prayer is that we as members of the only true Church of Christ will not forget him—that we as God's chosen people will always put his work first so that we may reap the material and spiritual blessings which he has promised us.

And I ask this prayer humbly in the name of Jesus Christ. Amen.

THE PRESIDING BISHOPRIC'S PAGE

(Concluded from page 105)

Those who hold the priesthood have the right to act for the Lord and to help build up his Church upon the earth.

At the age of twelve, every worthy boy in the Church, who attends to his duties, may be ordained a deacon. He then receives authority to do certain things. As he grows older, he is ordained to other offices, and the rights and powers conferred upon him increase.

I am thankful that the Church gives the boys so many opportunities to work and serve, for we are taught to work together, worship together, and play together. The Church also trains us to be leaders. We are taught to be honest, truthful, and obedient.

I am thankful I have good parents and that I am being reared in a home where the commandments of the Lord are taught and respected. It is because my parents belong to the Church of

Jesus Christ of Latter-day Saints that they teach me how my Heavenly Father wants me to live to be happy and successful.

One of the great lessons I have learned at home and at Church is to pray. A Latter-day Saint boy is taught to pray humbly and sincerely. He takes part in family prayers, in asking the Lord's blessings on the food; his secret prayers are not neglected. Sometimes he hears special prayers when the sick are administered to. I have been blessed many times by the power of the Holy Priesthood and through faith. The priesthood gives certain men in the Church the authority to marry our fathers and mothers so that they will remain married even after they are dead, and we will remain their children forever. You see, the power of the priesthood is greater than anything on earth, for its powers extend beyond this earth.

COOK'S CORNER

(Concluded from page 99)
Liverburgers

- $\frac{1}{2}$ pound ground pork liver
- $\frac{1}{2}$ pound ground beef
- 1 teaspoon salt
- $\frac{1}{8}$ teaspoon pepper
- 1 tablespoon chili sauce
- 2 tablespoons grated onion
- 4 tablespoons flour
- 2 tablespoons fat

Combine liver, beef, seasonings, and flour, mix thoroughly. On wax paper make into patties $\frac{1}{2}$ inch thick. Fry in hot fat in heavy frying pan until brown.

Serve on toasted bun halves; pour hot vegetable soup over the top.

RED PUDDING OR ROB ROY

(A Danish Dessert)

One-half quart juice from serviceberries, wild currants or chokecherries, sweeten to taste. Bring to a boil, thicken with a paste made of flour and water, put in a pinch of salt. Stir until thick and smooth. Serve with cream and sugar. If served cold, mold in cups.

(This is a typical pioneer dessert, later the juices from plums, sour cherries, or berries were used.)

THE CHURCH MOVES ON

(Continued from page 58)

L.D.S. Film Council

AN L.D.S. film council has been created to help wards select the motion pictures used for entertainment and educational purposes throughout the Church. Motion picture releasing agencies have offered their support to the committee in making available the motion pictures best suited for ward showings.

The committee is also producing several sixteen millimeter films which will be available through the Deseret Book Store Film Library. They include such subjects as basketball, homemaking, music, art teaching, and the "This Is the Place" Monument. These films are in color and have a sound track.

Committee members of the film council include: A. Hamer Reiser, chairman; William E. Stoker, Robert Mur-

ray Stewart, J. Le Roy Linton, Bryant S. Hinckley, Willard R. Smith, Frank M. Openshaw, Mary Grant Judd, N. Blaine Winters, Lynn McKinlay, Gaylen S. Young, J. Holman Waters, Emily H. Bennett, George W. Ashton, and Wayne F. Richards.

Los Angeles Temple

A FAVORABLE zoning decision by the city of Los Angeles has been received by the Church concerning the property that the Church desires to build a temple on in Los Angeles.

President George Albert Smith said that receipt of this word removed a major barrier to the construction of the edifice. Definite plans will be announced at a later date.

Tabernacle Organ

THE echo or 'celestial' organ was moved from its place beneath the

floor of the east end of the Salt Lake Tabernacle, as work got under way on remodeling the world-famed organ on Temple Square.

The eight-hundred pipe organ will be used as a practice organ for the Salt Lake Tabernacle organists. The echo organ was installed in the Tabernacle as the organ was being remodeled during 1915. A new one will be installed in this remodeling.

North Sanpete Hospital

CONSTRUCTION of the North Sanpete L.D.S. Hospital at Mount Pleasant, Utah, has been approved by the Church expenditures committee. The construction of the completely modern, one story structure is expected to get underway this spring.

(Concluded on page 116)

MISSIONARIES ENTERING THE MISSIONARY HOME NOVEMBER 10, AND DEPARTING NOVEMBER 19

Reading from left to right, first row: David K. McNeill, Merrill H. Ashby, Vernon C. Young, Jewel H. Christensen, Thomas G. Kunz, Wayne P. McDaniel, Vernal L. Bowden, Richard J. Cummings, Paul R. Christensen, Harrison T. Price, David Nison Stewart, Don S. Robertson.

Second row: Harry H. B. Smith, Colvin E. Payne, Wayne D. Campbell, Virgil L. Black, J. Fred Price, Don B. Colton, director; Enid Coleman, Phyllis Anderson, Bruce A. Biesinger, Chloa Beverly Hammond, Golka Roudy.

Third row: Cleon Yeates Olson, Thomas Gardner, Clyde E. Davidson, Donald L. Pay, Samuel H. Banner, Mabel Oldham, Mabel C. Cook, Ruth V. Fuller, Lyle Tyler, Ross Whittaker, Josephine Sandberg, Edith Porter.

Fourth row: George R. Wilkins, Jesse Crowther, Arthur F. Hendrickson, Edna L. Hendrickson, Nephi Christensen, Laura L. Christensen, Alice McDonald, Ruth M. Bough, Stanley T. Gold, Howard Dan Moore, William Dale Goodson, Robert McKay Brown.

Fifth row: Don E. Jenkins, Dale B. Miles, Albert W. Crosby, Corrie Crosby, Dan L. Kerr, Eliza V. M. Kerr, Margaret Balls, LeWana Weeks, Arlene Hansen, Robert L. Olsen, Eleanor E. Pendleton, F. Warren Pendleton.

Sixth row: Alfred Ray Griggs, Ira Empey, Deltha

Empey, John H. Ellis, Ivy S. Ellis, James H. Barwick, Carol Pascoe, Genevieve Balls, Violet N. Jensen, Helen Winch, Caroline Jensen, Henry Jensen.

Seventh row: Riley L. Dixon, Ora E. Dixon, Darrell Ralph Richards, LeRoy Albert Kohler, Dale Boice Brown, Joseph Boyd Seely, Jonathan Bennett, David D. Drudge, Bernan L. Scott, Glen Taylor Buckner, Merrill Max Williams, Richard C. Bowman.

Eighth row: Thomas Dale Marcum, Alan Francis Sperry, Charles P. Wohlfahrt, Harmon Jex Tobler, J. Evan Marrell, Alma Gordon Larsen, Ardean W. Watts, Kirt M. Olson, John E. Wheeler, Herman L. Grant, Melrose H. Putman, Hiram R. White, Elman L. Helquist.

Ninth row: Devon W. Foote, John G. Duke, James M. Bean, Richard N. Kaplan, John D. Smith, Kenneth L. Williams, Carl W. Halladay, Burns K. Block, Glenn B. Ascheratt, Murry I. Byington, D. Bisch Larsen, G. Woodard Sandberg, Morris J. Crauch.

Tenth row: August Jaus, Lynn Austin, Hyrum J. Ward, Spencer J. Palmer, Wilford W. Clark, Norris D. Anderson, Weston Ripplinger, Steven L. Bates, Jay D. Foster.

Eleventh row: Francis L. Nelson, Rodolfo William Mortensen, Rulon Lind, Rex C. Spackman, E. Herbert Andersen, Jr., Robert H. DeBoer, Claudius G. Petersen, Brent I. Nash, Dolyte Esplin, John V. Johnson, John O. Allen, Cleston Mower.

Twelfth row: Fred Goldthorpe, Dean K. Bilton, William E. Christensen, William W. Thorup, Milton

S. Wilding, Max Thompson, Lois M. Bishop, Lon W. Corbridge, Dale K. Corbridge, Jay S. Simons.

Thirteenth row: Donald K. Winton, S. Keith Thompson, Kenneth P. Knapp, Fred K. Boade, Truman R. Fisher, Adren J. Bird, Dean Wilding, Rex Jones, Charles Lloyd, Charles W. Wilkes.

Fourteenth row: Willis A. Robinson, James B. Steele, William A. Falsom, Vernon L. Hill, John W. Wallace, Vait B. Richeys, Ronald Wagstaff, Lyman Salvason, Resce Nielson.

Fifteenth row: Verdon E. Bodily, Herbert R. Ludwig, Rex F. Faust, Brooks H. Poulson, William R. Martini, Donald B. Davis, Palmer Collier, Ronald Tracy, Milan Felt, Douglas Woodbury.

Sixteenth row: Hugh N. Wells, Linn M. Shumway, C. LaYor Rockwood, J. H. Gilbert, Ernest M. W. Jones, Leo Ken Hendrickson, Gerald R. Stoddard, Ralph D. Putman.

Seventeenth row: Michael Barclay, Jr., George T. Charles, John W. Christiansen.

Eighteenth row: Robert D. Parry, Albert George Noorda, Melvin Grant Page, Rudger G. Smith, Ardell N. Jeppson, Reed F. Elhington, Noble V. King, Evan H. Barton, Justice O. Croycroft.

East Balcony: Curtis Lavar Salde, Marvin Ralph Ashby, Dale C. Josephson, Kwenden Vee Nelson, Edwin M. G. Seely.

West Balcony: Richard L. Warburton, LaMar Zollinger, George J. Badger, Darrell M. Child, William J. Woodward, Paul G. Smith.



ORIGINAL WORDS OF THE BOOK OF MORMON

(Concluded from page 86)
phite ship builder; *Rabbanah*, a title; and *Sariah*, Lehi's wife.

PLACES

City of: (12), *Amonihah*, *Antiparah*, *Cumeni*, *Gadiandi*, *Gadiomnah*, *Gingimno*, *Jacobugath*, *Jashon*, **Kishkumen*, **Laman*, **Manti*, *Mocum*, **Moriananton*, **Moroni*, **Morianihah*, **Mulek*, **Nehor*, **Nephi*, **Nephihah*, **Omner*, *Onihah*, *Sherizah*, *Shimnilon*, **Teancum*, **Zarahemla*, and **Zeezoram*.

Land of: (8), **Ammonihah*, **Antionum*, **Amulon*, *Antum*, **Corihor*, **Jashon*, **Manti*, *Melek*, *Mid-doni*, *Minon*, *Moriancumer*, **Moriananton*, *Morianum*, **Moroni*, **Mulek*, **Nehor*, **Nephi*, **Nephihah*, *Shemlon*, *Siron*, and **Zarahemla*.

Place of: (6), *Ablom*, *Nahom*, *Ogath*, *Onidah*, *Shazer*, and *Sidom*.
Hill of: (4), *Amnihu*, *Comnor*, *Cumorah*, **Manti*, **Onidah*, and *Riplah*.

Plains of: (2), *Agosh*, *Heshlon*, and **Nephihah*.

Mount of: (2), *Shelem* and *Zerin*.

Waters of: (2), *Ripliancum* and *Sebus*.

Wilderness of: (1) **Akish* and *Hermunts*.

Valley of: (1), **Corihor* and *Shurr*.

Miscellaneous: (3), *Irreantum*, ocean of; *Jershon*, region of; **Laman*, river of; and *Ani-Anti*, a Lamanite village.

MISCELLANEOUS

Measurements of Gold: (6), *an-tion*, *limnah*, *senine*, *seon*, *shublon*, and *shum*.

Measurements of Silver: (3), *ezrom*, *ontit*, and *senum*.

Measurements: (1), **shiblon* and *shiblum*.

Animals: (2), *cumon* and *cure-lom*.

Food, seeds of: (2), *neas* and *sheum*.

Miscellaneous: (5), *cineter*, a weapon; *deseret*, a honey bee; *liahona*, a kind of compass; **Nephi*, plates (record) of; *Rameumptom*, place of, in the synagogue; and *ziff*, a metal.

One of the impressive features of the Book of Mormon is this imposing list of words new to the language. Some of Joseph Smith's critics

have debated whether he did or did not experience certain of his claimed spiritual manifestations. But the Book of Mormon and all that it contains, including these words, is not a debatable premise, or an intellectual concept; it is a tangible book. And here are the words for everyone to see!

If he did not translate these words in the manner in which he said he did, then another satisfactory explanation must be advanced. For nearly fourteen decades writers unfriendly to the Prophet have attempted at least eleven solutions to the coming forth of the Book of Mormon, other than the one given by him. Their changing explanations have not stood the discerning scrutiny of historical evidence and research. These critics in the tower have yet to agree among themselves on an explanation of the book.¹⁸

The original words in the Book of Mormon help prove that Joseph Smith translated the record the way he said he did, from ancient plates by the gift and power of divine aid!

¹⁸Francis W. Kirkham, *A New Witness for Christ in America*, chap. 14, 1947 edition.

THE CHURCH MOVES ON

(Concluded from page 115)

MISSIONARIES ENTERING THE MISSIONARY HOME DECEMBER 1, AND DEPARTING DECEMBER 10

Reading from left to right, first row: Mrs. John Adams, Minnie Warwood, Grace Adams, Alton Cheney, Dan B. Colton, director; Thomas Petersson, Everal Dawn Harris, Donna W. Nielsen, Caroline L. Beardshall.

Second row: Deola Chesley, R. H. Soinsbury, Josephine E. Soinsbury, Elizabeth Anderson, Elan H. Anderson, Zella E. Smith, Elaine A. Hawkins, Herman Reisner, Emily Lee, Lloyd Hubbard.

Third row: Wayne H. Thomock, Henry A. Bradshaw, Jr., Thomas H. Chambers, Kenneth Edwin Hampton, George Staheli, Milton Jay Ricks, Roy Lindsay Flanery, Ben Leavitt Rogers, David E. Smith, David H. Beardshall.

Fourth row: Lloyd L. Patterson, Theron E. Hall, Lloyd T. Anderson, B. Lyle Schofield, C. Bob Lundell, Theodore W. Batesman, Robert Wilson, Wendell W. Gardner, William E. Schindler, Clyde E. Brown, Eugene M. Larsen, Kenneth D. Allen.

Fifth row: Maythel F. Layton, Marley Lynn Fackrell, Frederick H. Dellenbach, Lester S. Henderson, Grant R. Litchfield, Joy Bell Butler, Jack W. Dowdle, Lloyd R. Ethington, Thomas M. Hadley, Frank J. Milner.

Sixth row: Kay B. Smith, Arthur J. Kocherhas, LaMar Spencer Brown, Wendell Edstrom, William Grant Webster, Paul Thomas Mabey, H. Ralph Keller, Keith K. Crona, Karl G. Benson, George J. Stohle, Jay Ferrell, Gerald L. Little.

Seventh row: Alva A. Young, Verl G. King, Kenneth Rex Curtis, LeRoyden Heslop, Kenneth E. Peck, Cortland Olson, Grant Kunzler, Brinton C. Kelly, Brice J. Hallows, Burke Vernal Bastian, Verl J. Bastian.

Eighth row: Reed J. Coleman, Kay L. Hair, Hal T. Sharp, Hugh L. Sharp, Roy Asby Barrett, Dale L. Maughan, Arnold B. Call, E. Reece Finlinson, John Anderson, Edward Knowlton Jones, Boyd B. Behnap, Floyd William Kunzler.

Ninth row: Lawrence R. Grigg, Jack L. Hansen, Richard N. Petersen, Fred Hurst, Lawrence T. Heath, Meade Coleman, LaMar Virgin, Deon E. Anderson,

Kenneth E. LeFevre, David Williams, Osborne Wayne Hatch, Harold Western.

Tenth row: Maurice K. Heaton, James Clarence Ricks, Joseph C. Clark, Jr., Vance A. Leavitt, Marvin R. Brown, Roland C. Schramm, Carl W. Cook, Jack Royall Pearson, Norman T. Baker, Leland O. Anderson.

Eleventh row: Neil Wahlen Wirick, Richard Penrod Glazier, Don Stanley, John O. Whitaker, Byron E. Hussaker, Duane C. Chadwick, Arthur Lovell Sorenson, Boyd Rex Mackay, J. Rulon Jones, T. Max Evans.

Twelfth row: K. E. Shelton, Robert C. Taylor, Andre C. Anastasio, Jr., William B. Hesterman, Elliott A. Fairbanks, Warren L. Anderson, David W. Baliff, David R. Dinsdale, Hugh Junior Barnes, Frank L. Carver, Joseph C. Sandberg, John G. Clawson.

Thirteenth row: Douglas H. Jenkins, Theodore Emery McKean, William R. Furnell, Jr., James McFarlane, Charles E. Madson, George O. Pope, Evan G. Hunter, Glenn A. Barber, Joseph V. Hamilton.

Fourteenth row: Wayne L. Clawson, Bernard L. Prows, J. Howard Johnson, Ardeon W. Bench, Valdemar C. Christensen, Delmar R. Jamison, Doney Leon Woodward, Alma Petersson.



No-Liquor-Tobacco Column

(Concluded from page 103)

of Internal Revenue, in the twelve months of July 1, 1945, to June 30, 1946, the beer-makers and the whisky-makers used 3,596,467 tons (a total of 7,192,934,403 pounds) of grains and other food products in the making of 2,680,000,000 gallons of beer and distilled spirits. Of this nearly 4,000,000 tons of food products diverted from the food market by the liquor makers in this twelve-month period, no less than 3,317,744 tons consisted of grains, including barley, corn, rice, wheat, and sorghum products.

The brewers alone, the same figures show, used no less than 3,508,103,694 pounds of barley, corn, rice, wheat, sorghum, and grain products in the fiscal year ending June 30, 1946.

The brief lay-off of the distilleries in the late fall of 1947 was helpful to the food situation, but it should be continued and might well be for, according to reports, there are ample supplies of liquor in stock to meet all legitimate needs. All will agree that food is essential to human life, but alcoholic beverages are not.

In any case, why not use potatoes, of which there is a plentiful supply, for making alcohol instead of wheat and corn? Under present conditions, would not a requirement that this be done be amply justified?

Drunkenness is no alibi for crime, declared a Massachusetts superior court in a charge to a jury. A defendant was on trial for murder. He testified that he had been drinking heavily and had no recollection of the crime. In his charge, Judge Pinanski said: "Voluntary intoxication is never an excuse or palliation for crime." The jury convicted the prisoner. The verdict carried mandatory capital sentence.

Evidences and Reconciliations

(Concluded from page 97)

salvation without promising to comply with its requirements will result in something worse than ignorance. The world moves forward by the efforts of covenanted people—who keep their covenants.

So, whether from the point of view of obedience to the Lord's command, or of logical necessity, or of giving life to human knowledge for the good of mankind, ordinances are necessary and desirable.

—J. A. W.



\$5.00 for Thrifty Ideas!

The pure rich quality of Tea Garden delicacies makes them more-than-ever desirable in these days of careful food buying. We pay \$5.00 for any recipe, printed here, which shows a thrifty use for Tea Garden products. Send your favorite, with your dealer's name, to Tea Garden Products Company, San Francisco 11.

★ ★ ★

Wait till the family tastes this one! The deep full flavor of Tea Garden Grape Juice makes it delicious beyond words. (Whipped cream is optional if you're on a budget.) The winner: Mrs. R. V. Elmendorf, Puyallup, Washington.

Tea Garden Grape Trifle

About 6 slices unfrosted cake, stale or fresh.

About 1 pint Tea Garden Grape Juice
2 cups milk 3 eggs ¼ cup sugar
¼ teaspoon salt 1 teaspoon vanilla

★ ★ ★

1 cup heavy cream 1 teaspoon vanilla
3 tablespoons sugar

Place cake slices in serving dish, enough for 6. Pour grape juice over cake until it will absorb no more. Let stand 10 minutes. Meanwhile, place milk in top of double boiler and heat. Beat eggs, stir in sugar and salt. Add hot milk slowly. Return to double boiler, cook over hot water (not boiling) until custard coats spoon, about 8 minutes, stirring constantly. Add vanilla; cool. When cold, pour over cake. Chill. Serve topped with whipped cream to which sugar and vanilla have been added. (Or serve with top milk.)

Checking back, you'll find that Tea Garden jams and preserves cost less (by a good percentage) than last year! And they're wonderful food stretchers!

★ ★ ★

If you enjoy the unusual, try this new broiling method for veal. "My family hasn't stopped raving about it," says Mrs. R. W. Tuve, Kennewick, Washington, who sends the recipe along with her praises of full-flavored, pure Tea Garden Orange Marmalade.

Tea Garden Glazed Veal

Dip veal steaks in melted fat and pan broil on both sides until delicately browned. Spread one side with economical Tea Garden Orange Marmalade; return to broiler. Broil until marmalade is hot and bubbly. Turn meat, salt and pepper generously, spread with marmalade. Heat until bubbly. Serve at once.

Menu tip: Extra good with scalloped potatoes, broccoli with sour cream sauce, combination salad, hot biscuits!

★ ★ ★

Miss A. Scholcker of San Francisco wins \$5.00 and our praise for her tasty 1-egg cookie recipe. "It's the real down-east flavor

of Tea Garden Cane and Maple Syrup that makes them so good!"

Tea Garden Rocks

2 cups sifted all-purpose flour
1 teaspoon baking soda
1 teaspoon double-action baking powder
1 teaspoon salt
½ teaspoon cloves
1 teaspoon cinnamon
1 teaspoon nutmeg
½ cup shortening
½ cup sugar
1 egg
½ cup sour milk
½ cup Tea Garden Cane and Maple Syrup
1 cup seedless raisins
½ cup broken walnut meats

Sift flour, measure and sift again with soda, baking powder, salt, spices. Cream shortening with sugar. Add egg; cream again. Add sour milk and syrup. Add dry ingredients. Add raisins and nuts. Stir until just mixed. Drop from teaspoon onto greased cookie sheet. Bake in moderate oven (375° F.) 10 to 12 minutes. Makes about 3 dozen rocks.

Whip Tea Garden's thrifty Mixed Fruit Jelly into mayonnaise for your fruit salads. Adds color, flavor, new interest. Here again, Tea Garden prides itself on the quality fruit and pure sugar used in this popular jelly. Have you tried it?

★ ★ ★

Here's a pink-cloud meringue for fruit pies, tarts or desserts, sent in by Mrs. Sylvia Hartzell, San Luis Obispo. Tea Garden Red Currant Jelly is much cheaper than last year; its deep richness gives it a heavenly color.

Tea Garden Pink Meringue

2 egg whites
About 2 tablespoons Tea Garden Red Currant Jelly

Whip egg whites until very stiff. Add jelly a teaspoonful at a time, whipping constantly. Pile on top of pie immediately, making sure to touch the crust all around. Bake in moderate oven (350° F.) until just done.

★ ★ ★

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THE OLD SPANISH TRAIL

(Continued from page 89)

via Clear Creek. At the mouth of Salina Canyon a trail branched to the north intersecting the trail to Fort Hall near the present Levan. The Salina trail had branches to Round Valley and Sanpete Valley. The detours through Utah's Dixie by way of Ash Creek Canyon, and Fremont's Pass were trails used especially in the wintertime.

The most important branch went north by way of Taos, New Mexico, followed the Uncompahgre and Gunnison rivers to the Colorado which it crossed, entering the Uintah Basin along the White River. Its objective was Rubidoux's noted trading post known as Fort Uintah at the junction of the Green and Uintah rivers. From Fort Uintah a trail went east to the outposts on the upper Platte; one to Fort Bridger; the one to the west followed Father Escalante's trail to Utah Lake. From Fort Uintah it is probable there was also a trail to the Salt Lake Valley by way of Daniel's, Parley's, and Emigration canyons.

It is not probable that the picturesque Spanish carts were ever drawn over the Old Spanish Trail except near Santa Fe and San Gabriel. It is believed that wagon tracks were not made on the trail until after the advent of the Mormon pioneers in the basin of the Great Salt Lake. Now a wagon trail called the Spanish-Mormon Trail was established from Salt Lake City to Los Angeles, that part of the Old Spanish Trail in southwestern Utah, Nevada, and California, becoming a part of the new route, on which wagon wheels crashed over rocks and plowed desert sands for the first time in 1848.

CAPTAIN JEFFERSON HUNT of the Mormon Battalion, and a few companions reached Salt Lake City from San Diego, California, by pack train in September 1847. These were the first Mormons to use the southwest desert route, the Old Spanish Trail. In November 1847, at the suggestion of Captain Hunt, an expedition was organized in Salt Lake City to go to California to purchase cows, mules, mares, wheat, seeds of all kinds, potatoes, every kind of roots, and grape cuttings.

Nineteen men, including Captain Hunt, were chosen for this enterprise and blessed. They arrived at Chico ranch after forty-five days on the trail, exhausted, but were treated hospitably and generously by the owner, Colonel Williams. They remained at the ranch five weeks resting up and preparing for the return trip. On February 15, 1848, they started for Salt Lake City with about two hundred cows for which they paid Colonel Williams six dollars apiece, and a few pack animals and mares and forty bulls which were given to them. All but one of the bulls died of thirst, and about one hundred cows also perished. Occasionally, Indians would sneak up close enough to kill an animal. They arrived in Salt Lake City, May 1848. Captain Hunt did not return until fall, when he and other discharged soldiers of the Mormon Battalion brought the first wagon over the Spanish-Mormon Trail.

IN the fall of 1849, several companies of gold seekers arrived in the Salt Lake Valley too late to go to California via the Donner Pass. The gold seekers were impatient to be on the way. Captain Hunt came to their aid. The leaders of the gold seekers, banding themselves with others of common purpose to the total of about five hundred persons, with one hundred and seven or more wagons and bands of cattle, horses, and mules, arranged with Captain Hunt at ten dollars a wagon to pilot them to San Gabriel, over the Spanish-Mormon Trail. Once at Los Angeles they could proceed to the diggings without fear of mountain snows.

They left Salt Lake City at intervals during October, and assembled in southern Utah County.

An agreement was signed by all parties concerned under the general name of the Sand Walking Company, under many rigid rules, with Captain Hunt as general pilot. L. Granger, principal spokesman, who suggested the name, half-facetiously, little dreamed the humor intended would turn into such a tragedy as followed. The history of this emigrant train, more especially a portion of it, was destined to rank with that of the Donner Party in point of casualties. Those who survived the crossing of the worst of all western deserts gave that place its name, "Death Valley," which it bears today.²

Near the upper end of the Moun-

tain Meadows, Captain Smith of the pack train, produced a trail map showing a route almost due west, and in an effort to turn the entire train into the cutoff stated that it would get them to the gold fields in twenty days.

Captain Hunt was something of a Solomon in his decision: "You all know I was hired to go by way of Los Angeles, but if you all wish to go and follow Smith, I will go also; but if even one wagon decides to go the original route, I shall feel bound to go with that wagon!" Amplifying that statement at the earnest solicitation of doubtful emigrants, he said he really knew no more than others about this particular route, but he very much doubted if a white man ever went over it; and that he did not consider it at all safe for those who had wives and children in their company to take the unknown road.³

Notwithstanding Captain Hunt's warning, one hundred wagons turned off the Old Spanish Trail.

The seceders' enthusiasm for the cutoff cooled as they were held up (in a snowstorm) by a precipitous canyon. A forlorn emigrant, traveling alone for his health in a wagon, died here and was buried among the rocks. All but twenty-seven wagons turned back and re-joined Captain Hunt. The forty men, women, and children of this party of twenty-seven wagons suffered terribly. The oxen became weak and emaciated. Christmas Day found these gold seekers in a deep desolate valley which became known as Death Valley. Wagons were abandoned, women and children riding the oxen. Twenty men perished from hunger, thirst, and heat. In great distress the survivors reached a Spanish settlement where every possible aid was given them.

After enduring many hardships, the Hunt party reached Los Angeles with no loss of human life.

NOVEMBER 18, 1849, a Mormon party led by Howard Egan, left Fort Utah (Provo) for southern California. Its forty-nine members followed Hunt's road. Egan kept a detailed account of the distances, watering places, feed and suitable campgrounds, numbering from one to eighty-nine from Fort Utah to California. His journal was published and made available for a future traveler's guide.

²J. Cecil Alter, Salt Lake Telegram. "Beginnings"

³Ibid.

Captain Hunt's success in piloting a large company by way of the Spanish-Mormon Trail, demonstrated that it was a feasible wagon route the year round, whereas the northern route was blocked with snow three or four months in the year. Brigham Young was quick to see the advantages of such a route for he was planning a Mormon empire comprising the intermountain region with a seacoast on the Pacific Ocean from San Pedro to San Diego, to be known as the state of Deseret. A chain of settlements from Salt Lake City to Los Angeles sprang up with remarkable rapidity. Fort Utah was the first of these settlements. Parowan was colonized January 1851. A large company settled at San Bernardino, California, the same year. Brigham Young was blocked in his plan to include southern California in his proposed empire, but the new wagon route became an important highway for emigrants and freighters, and eventually an important link in a national highway.

Thus at an early date the trails were in the process of becoming the highways and minor roads of today, for the topography forced the trails then as it does the roads now, through the canyons, along the streams and around the lakes. Railroads follow the highways in places. Travelers on the airways from the City of Saints to the City of Angels, behold the mountains and deserts over which trails passed, little thinking of the caravans of mules laden with goods for Indians, of the traders and trappers known as "mountain men" who were far from civilization but who returned with furs and pelts which would find a market in the East—even in foreign countries, or of the other caravans on the way to California with blankets and dry goods to trade for horses, some of which were marketed as far east as Kentucky.

James Bridger, John C. Fremont, Jedediah S. Smith, Kit Carson, Father De Smet, Father Escalante, Father Dominguez, Dr. Marcus Whitman, and A. L. Lovejoy traversed these trails and left records which give us some idea of the high courage, reckless daring, tragedy, and romance of a period in our history which is forever closed.

FEBRUARY 1948

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Melchizedek Priesthood

(Concluded from page 102)

2. What is the relationship of a bishopric to ward members holding the Holy Priesthood?

3. What is the purpose of a bishop's certifying to the worthiness of a man holding the Melchizedek Priesthood?

4. In what realms does the bishop have jurisdiction?

5. Are bishops supposed to furnish upon request by quorum presidents a statement of the amounts of tithing paid by quorum members living in their wards?

6. Are members of the bishopric excluded from the monthly high priests' quorum meeting?

7. Also, are bishoprics supposed to attend the weekly high priests' group meetings?

8. Why do we have auxiliary organizations in the Church?

9. What are the two chief purposes of priesthood quorums?

10. List and discuss the threefold duty resting on the Church in relation to all quorum activities.

11. Discuss the four primary objectives of priesthood quorums.

12. What are the obligations that rest upon every man who accepts the priesthood?

THE NAVAJO . . . HIS PREDICAMENT

(Continued from page 78)

sixteen years, to attend school: and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that for every thirty children between said ages who can be induced or compelled to attend school, a house shall be provided, and a teacher competent to teach the elementary branches of an English education shall be furnished. . . .

Article IX reads in part: In consideration of the advantages and benefits conferred by this treaty, and the many pledges of friendship by the United States, the tribes who are parties to this agreement hereby stipulate that they will relinquish all right to occupy any territory outside this reservation, as herein defined. . . .

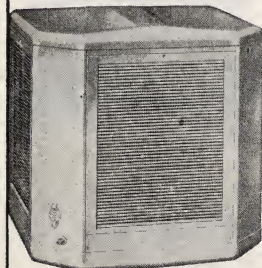
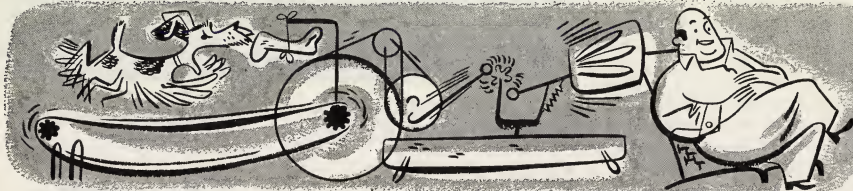
ALL the Southwest territory was originally Indian land—it had been wrested from the Mexican government during the Mexican War, but no price had been paid the Indians, the original and current owners. They had now been crowded off their own rich and productive lands on to a reservation. And the price to be paid to them for all their other country, title to which they must now relinquish, was a school and a teacher for their

children. What a tremendous price to pay for schooling! They were to give up their freedom, liberty, and the pursuit of happiness, abandon their forests and rivers with their fish and game, give up their limitless grazing and agricultural lands, and be "imprisoned" (as they say) in the reservation wasteland, and all this for a few inconsequential benefits plus schools for their children. . . .

Perhaps the price, though a profiteering one, still might not have been too high to the Navajos, had the parties of the first part been true to their promises. The parties "of the other part," the natives, in the main, have fulfilled their part of the agreement; they have relinquished all rights, claims, title, and interest in their native land, their own land, and virtually become prisoners of war in giving up their sacred liberty.

Nearly eighty years have come and gone, and one of the parties, the government, has not yet paid the price agreed upon—in 1948 there are approximately nineteen thousand children without schools, still hoping. And the Indian asks why?

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"Why, Mr. Kimball? Why can't we have schools for our little children?"

The Navajos hear about the large loans proposed for European nations, to feed and clothe them, and they ask why? They hear that the President of the United States proposes \$17,000,000,000 to go to Europe for rehabilitation and the raising of living standards there. The Navajos have been told that \$48,500,000 would give them schools, and an additional \$15,000,000 would build roads to make these schools accessible. Many of them believe that if \$63,560,000 were added to the seventeen billion dollars proposed for Europe, it would hardly be noticed that an increase had been made, for it still would be only \$17,063,560,000. The Navajos say: "Shouldn't our country pay its own obligations first before it makes loans and gifts to foreign peoples?"

It has been estimated that foreign countries now have of our money from World War I in loans, lend lease, loans from private citizens, bank lendings, etc., some \$59,000 millions. Many of these loans are made to foreign countries on the ground that they are for "humanitarian purposes, or for bringing the blessings of needed transportation or for indispensable port facilities, or to increase production so that the *standard of living shall be raised.*"

We are told also that some \$342 billions were expended for war from 1940 to 1946. In full view of these astronomical figures the poor Indian continues to ask why. One community group petitioning for schools wrote:

We find many children are unschooled because the government maintenance cannot meet the ever-increasing population of the Navajo people.

Let us look at a comparison of which we speak:

Estimated war expenditure	\$342,000,000,000
Estimated lendings to foreign countries	59,000,000,000
Proposed appropriation—rehabilitation—Europe	17,000,000,000
Estimated cost—schools for Navajos ..	48,560,000

Here, they say, is a nation which can spend \$342 billion to prosecute one war, but states in effect that it cannot raise \$48 million to pay a war debt of nearly a century ago.

Continued on page 122)

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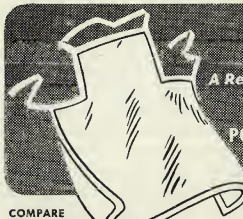
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THE NAVAJO . . . HIS PREDICAMENT

(Continued from page 121)

For the country, which talks in terms of billions, to repudiate its small debts or fail to pay them is a puzzling matter. Only in December when \$88,000,000 was slashed from the emergency foreign aid program of \$597,000,000, the action of the committee was assailed by Senators as "picayunish, cheese-paring economy," and the Navajo repeatedly asks why, if \$88,000,000 is such a "picayunish" trivial matter, does not the nation pay its eighty-year-old debt of only a little over half that amount.

We must bear in mind that the Navajo is not asking for something for nothing. He is not asking charity. He is asking that the country, which took away his lands and forests and rivers and liberty, pay what it promised when it took from him his priceless possessions. The Indians have been told that the "Government will not be able to meet all the educational needs of the Navajo People. . . ." Undoubtedly the official who made this statement was thinking of the appropriations as they have been made in times past and not of the ability of the government to make appropriations.

Just one percent of the proposed European loan appropriation would build schools for the Navajos and see the beginners through college. Is it a matter of inability or have we just not realized our responsibility and duty?

The Navajo has been told by his friends that the government gives him only sixty-four dollars in benefits compared with \$126.00 for all Indians, and \$315.00 benefits per capita for white citizens. He is puzzled. Again, he asks why. He is told that the schools are limited because there are not funds with which to build buildings and hire teachers, and he remembers the billions talked of in incomes, and expenditures, and he wonders why? He is told that some of the schools must be locked because appropriations are not sufficient to repair them, and he wonders why? He says, "Why does the government treat us like this? We always cooperate with the government. We reduced our sheep because the government said we had too many for the range. We do everything the government asks us to do, but all

the government does is to close our little school, when we need more schools."

G. A. Boyce, director of Navajo Schools, wrote of a typical district where there were fifteen hundred Navajos, six hundred of whom were children of school age. There was one school big enough for sixty children. If it could be conducted, one-tenth of the children might have some training, but for the past five years it had been closed, "due to lack of teachers and lack of funds." The Indians could not understand. They still heard echoes of the billions for this and billions for that, and yet their one little school must be padlocked for want of only a few thousand dollars. The director said he told them:

I would try to get two teachers, but I could not get a bus, and there were no roads for a bus anyway. They said they would build a cabin for the children to stay in, close to the school. Few children live close enough to walk to school—if the children had a cabin, they could remain in school. Our children must have an education in order to learn to support themselves, they told me. Could I help them build the cabin? I had to say, "No, there is no money for lumber, for doors and windows, for nails, or roofing, or labor." So they somehow dug up \$100 among themselves to buy some roofing and nails and other necessary materials. They decided they would somehow find logs and old lumber. Would I provide a truck for hauling? This, I could do.

And the sympathetic director continues:

For people who have never been to school—could there be any greater evidence of their sincerity? I left this meeting feeling very humble. I left it feeling sorry for my people; and I have this experience every day.

Petitions bring us these pleading statements:

This is our educational drives for common people. I look forward into the future, that this will be a steppingstone into modern civilization for our people the Navajo. We know nowhere in the United States, as in Navajo reservation where we find a great many people unable to read or write a English language.

We find that this community is the most neglected in medical treatment and in education.

. . . You know, Mrs. B—, that my people the Navajos are far behind in educational problem therefore we turn our heads to you for help . . .

THE IMPROVEMENT ERA

Another wrote:

...beside you know that most of our children are out of school which are supposed to be in school. But the government school can't take care of them all. Also note that the government can't take care of all but those that live close . . .

A mimeographed notice is posted in the trading posts advising that three hundred children may go to school in California, Albuquerque, or elsewhere, and immediately there is a migration to Windowrock. More children are immediately brought to the agency than can be taken care of in the schools. Speaking of the desire of the Indian for training, Mr. Boyce said in the Missionary Conference:

The very first day that school opened, we sent hundreds of children back home. There probably would have been more thousands of applicants if we could have taken them or if they had continued to come. Obviously after parents hear that there is no more room, they naturally don't bother to come. Hundreds did come to enroll their children in school before the word got around that there was no room for any more.

Children are walking appalling distances. For example, we opened Kaibeto School where there has been no worker for the past four years. We only had seven children the first day. Three of these walked seven miles; three walked nine miles; and those were rugged miles. They started at sunrise and arrived at school at eleven-thirty, cold and dirty, and really hungry. They wolfed a lunch, and left at three or three-thirty to go back home.

Can anyone question the need for schools, the desire of the Indians for schools, or where the responsibility rests for schools?

Mr. Boyce told us:

We still have eight schools closed which we probably won't be able to open this year because they require major repairs for which we do not have the money.

At Tohatchi, New Mexico, I saw a large school plant consisting of school buildings, dormitories, homes for teachers and administrators, the usual dining room, kitchen, laundry, garages, and other necessary buildings. It was during school term, but there were no children here, and no school was in progress. I was told that the plant was condemned because funds were needed to make it serviceable. Not far from this place was another sizeable community ghost town, and another school abandoned, and another, and another. We are told that eight

schools are closed. And this in the face of a small army of youthful Navajos who hunger for education! There are so many children there between thirteen and eighteen that it would take the equivalent of twelve five-hundred pupil schools of secondary grade to serve them. There is not one such school, though there are eight boarding schools which give limited teaching to a limited number.

Attending school on the reservation is a difficult thing. In some quarters where there were busses, the roads were so poor that the bus was undependable. The director of education says:

Children would enroll in school and would come a day, then they were out, waiting for the bus that couldn't run. It might be a week or two weeks before it ran again, without any certainty on anyone's part. By that time the child was merely an enrollee.

In spite of those conditions, he reported that the attendance was running from eighty to ninety percent of the enrolment. And this was without compulsion and without a truant officer! There is practically no truancy. Though small children are often away from home for the whole school year, the number of children who leave school to go home is infinitesimal. The child does not abandon the school; the school has abandoned the child.

It is pleasing to see the wholesome interest and great sympathy of the reservation officials toward the problems of the Navajos. They seem to be doing all in their power and are greatly concerned.

They, the Navajos, keep the treaty, but we the people have failed.

At the July Tribal Council Meeting there were to be sworn in several new councilmen. As they stood in a line with their right hands upraised, I heard them repeat after a government official an oath which included among other things: "I swear that I will uphold the Constitution of the United States of America and the treaty of 1868." It would have been comic if it had not been so tragic. After we have failed to abide by the terms of the treaty for eighty years, we still require that the Indian swear that he will uphold it.

Can we forget that some 3,400

(Concluded on page 124)



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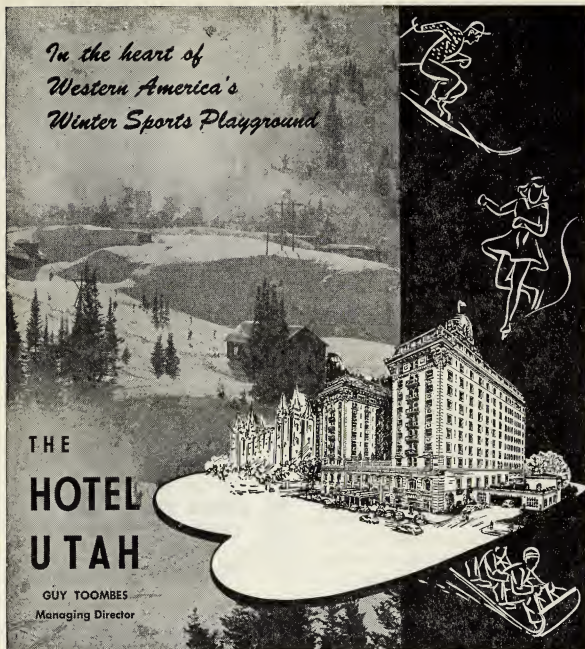
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The Navajo—His Predicament

(Concluded from page 123)

Navajo boys served in World War II and some of them gave their lives? These returning servicemen may be technically entitled to the G. I. Bill of Rights, but how can they go to college under the terms of the law when they have not yet finished their elementary schooling, if indeed they have yet had their kindergarten? And their parents were saying:

We heard that the people of the United States are raising the money for the foreign people which we have fought, Japs and Germans, and Italians, and they are raising millions of dollars to help these people which shows a very good spirit, but ought we be kind enough to help our enemies that fought us? Right in the midst of our people we give our sons to help to win our war. Here the Navajo people were right among the white people. Then we just take the money and take it across the sea. . . .

Had our nation educated the Indian for the past eighty years as the white child has been trained, today there would not be the Navajo problem which confronts us. The Indians would by this time have been educated, independent, and cultured. And our very failure of the past should impel us to make amends now, at whatever cost, to pay our obligations and make up to the Indians, so far as is possible, that of which we have deprived them.

Uncle Sam has failed to live up to his treaty. But who is Uncle Sam? It is we, the people. It is our responsibility to see that our representatives in high places shall fulfil for us our obligations to these people whom we have deposed, dispossessed, conquered, and by our very failure left them in their present helpless plight of dependence, illiteracy, degeneracy, illness, and hopelessness!

REMEMBERED SCENES

By Edwin E. McDonald

My wandering thoughts so often drift
back there
Where crackling fires warned tingling, ungloved hands,
And joyful laughter echoed in the air
While youthful hearts would glide across
your face:
A lonely lake, in winter's cold embrace,

THE IMPROVEMENT ERA

Science and Faith

(Continued from page 82)

garding matter gives added significance to the doctrine that the spirit is composed of a refined kind of matter.

Just as science has proved a help to religion, so religion in its finest expression has given impetus to science. I should like to quote again from what we accept as modern scripture:

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day. (D. & C. 50:24.)

If I detect any great fundamental principle in the Christian religion, it is the principle of eternal progression—that there is no end to the progress of a man who seeks truth. Death is not the end; it is but one more step in a great forward march made possible by the redemption wrought by the Savior. This is the spirit of true science—constant and eternal seeking.

Nor is that all. The Christian doctrine of the worth of the individual has largely made possible the freedom under which science has flourished. It is a matter of great concern to men of science that liberty over the earth is being restricted, and as liberty becomes restricted, untrammelled research will narrow. I am grateful that I have lived in a time when a man could do largely as he chose to do and in a land where he could map out his way and follow it. I consider it one of the great blessings that has come from our Christian civilization, and I believe that it has made us great as a people.

In conclusion, I should like to make one other point. The scientific method which has so brilliantly served in unraveling the mysteries of this world must be supplemented by something else if we are to enjoy to the full the blessings that have come of the knowledge gained. It is the great mission and opportunity of religion to teach men "the way, the truth, the life," that they might utilize the discoveries of the laboratory to their blessing and not to their destruction. There is need for added spirituality, of the kind that leads to brotherhood, to go hand in hand with the scientific progress of

(Concluded on page 126)

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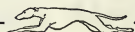


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Science and Faith

(Concluded from page 125)
our time. God grant that in seeking the mysteries of his handiwork, we may also learn his great religious truths, which we have been prone to disregard, that our efforts might become a blessing unto us!

The Editor's Page

(Concluded from page 75)
I feel that it is a privilege to be here tonight, and the inspiration of the Almighty will be with us because, as he has said, when two or three are gathered in his name, he will be there to bless them.

My father was born on the way, when the people were coming from Nauvoo to this part of the world. He grew up here, reared his family, and then went to join his forebears who had passed to the other side. Tonight as I look at this audience I see quite a number of my friends, some from early childhood, and I feel quite at home. And I do hope that you all feel happy with us, you men who are here to transact business in the interest of the people of the nation. If you have in your hearts a determination to carry out the mandate of our Heavenly Father, not only to love the Lord with all your heart, but to love your neighbors as yourselves, your work will be accomplished. And when you go back to make your report to those in your home states, I hope that you will feel that you have waited upon the Lord, not only in your business but also in your travels, and that you have been anxious to be what he would have you be and that you will be blessed accordingly.

You will hear tonight the Tabernacle choir and the great organ. The organ was originally built mostly of native materials by men of the Church, one of whom came from Australia. The organ has been played, and the choir has sung to all parts of the civilized world where radio reaches. More than nine hundred weekly network broadcasts have been presented by this remarkable organization. As I travel among the people of the United States, I am delighted to receive their commendation of this fine organization that sings praises to our Heavenly Father on his holy day.

THE IMPROVEMENT ERA.

In this great house, filled to its capacity innumerable times since it was built, our Heavenly Father has been praised in song and in sermon and in prayer.

I hope we all feel grateful for our blessings. And the best way you, who are descendants of the Pioneers, can demonstrate your appreciation of your forebears, is to keep the commandments of God and live such righteous lives that his blessings will continue to flow unto you and your influence will be extended wherever you may go.

We are not singing just to ourselves tonight. We will be singing to our Heavenly Father, and the great organ will be playing praises to him, and I should like to repeat a stanza of one of the hymns that is so familiar to all of us:

Our father's God, to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our king.

So tonight as our souls are stirred by worshipful music, as we go from here, I pray that the peace and the comfort and the satisfaction that always remains with us when we have the Spirit of the Lord, may go with every soul, and that our visitors who are here may indeed feel that they are in the home of their friends.

God grant that it may be so and when the time comes for them to depart to their various homes, that they may feel that it has been pleasing to them and to our Heavenly Father that they have been here and that they may renew their determination to be worthy of him in whose image we have all been created.

That the Lord may add his blessings and that his peace may be upon us all, and that the President and his associates of the nation we belong to may be inspired of the Lord to be real statesmen, and that their work may be carried on in the interest of this great nation acceptably to our Heavenly Father, and that we may all do our part, and in the end when our life's labor is completed that we may find our inheritance in the celestial kingdom right here upon this earth and that we may find our loved ones all there, not one missing, I pray in the name of Jesus Christ, our Lord. Amen.



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Your Page AND OURS

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Dear Editor:

My home is in the state of Washington, and Silverdale is the town closest to my home. I go to Church at the Bremerton Ward. I have two sisters and one brother on a mission.

Last December when I first arrived in Korea, I was homesick and heartsick. One day at mail call there appeared an *Improvement Era* addressed to someone who was not there any longer. I grabbed at the chance to read it. I can't tell you how I felt when I read that issue. I was lifted above the things that were depressing me and felt like a human being again.

My parents since have sent me *The Improvement Era*. It is a guide by which I live. I don't mean to imply that we don't hold services here. There are about ten of us here, and we hold services on the fifth floor of the 71st Station Hospital here in Pusan, Korea. The incident I told you about was before we had organized a service here.

I wish to thank you of *The Improvement Era* for your fine work and the articles of lasting interest.

I remain your brother in the gospel.
T/V4 Burt Oliphant

Banksia, N. S. W. Australia

Dear Editors:

Will you kindly send me an index to bind with my magazines?

Each month I look forward to receiving these magazines. I have been a Church member all my twenty-four years and value my Church membership highly. We have been told that if we are diligent we receive a university education right at Church, and I know that this can be true.

My best wishes to the *Era*.

Yours faithfully,
(Miss) Daphne Prigoone

Philadelphia, Pennsylvania

Dear Editors:

In the mission field *The Improvement Era* receives heavy duty. It is the only contact that some people have with the headquarters of the Church. It is certainly playing a vital part in keeping the people of the Church "posted" on current developments within the Church.

May the Lord ever bless you in your important work.

Sincerely your brother,
(s) Douglas H. Parker
Second Counselor
Mission Presidency

Eagle Scouts Awards Presented

The Eagle Scout Award was presented recently to eleven Scouts and Scouters in Bountiful Second Ward Chapel with Bill Page of Bountiful making the presentation.

The featured speaker of the evening's program was John D. Giles, First Assistant Superintendent of the Young Men's Mutual Improvement Association General Board. Music was furnished by the Gustaf Adolph Male Chorus of Salt Lake City. Open house following the services was held in the Scout cabin back of the chapel where the mothers of the boys, with Mrs. V. T. Rice in charge, served refreshments.

Letters of congratulation were sent by President George Albert Smith, President J. Reuben Clark, Jr., and Rock M. Kirkham.

Left to right: Darrell Serviss, South Davis District chairman; John Kagle; June Robins; Arlow Oborn, Scoutmaster; Glenn Smith; Glen (Bud) Rice; Mariano Robins; Cal Riley; Calvert Feller; Darrell Oborn; and Gordon Oborn.



ADDRESSES OF L.D.S. SERVICEMEN'S HOMES

1104 24th St., Cor. 24th & "C," San Diego, Calif.
1836 Alice St., Oakland, Calif.
615 "F" St., Marysville, Calif.
1594 So. Beretania St., Honolulu, T.H.

Naval Station Services

L. D. S. servicemen are asked to note the following information:

"L. D. S. services are held each Friday at 8 p.m. in Frazier Hall, 245 West 28th St., Norfolk Naval Station, Norfolk, Virginia."

The Worth of a Man

PRESIDENT Abraham Lincoln was asked by a New York firm for a character reference of an acquaintance in Springfield and complied with the following:

"Yours of the 10th received. First of all, he has a wife and a baby; together they ought to be worth \$500,000 to any man. Secondly, he has an office in which there is a table worth \$1.50 and three chairs worth, say \$1. Last of all, there is in one corner a large rathole, which will bear looking into."

Respectfully,
"A. Lincoln"

The Proper Length of Legs

FROM discussing the physical peculiarities of Stephen Douglas, who was a very small man, a group of President Abraham Lincoln's friends turned to the question of how long a man's legs should be. When Lincoln joined the group, he was asked the question.

"Well," he said, "I should think a man's legs ought to be long enough to reach from his body to the ground."

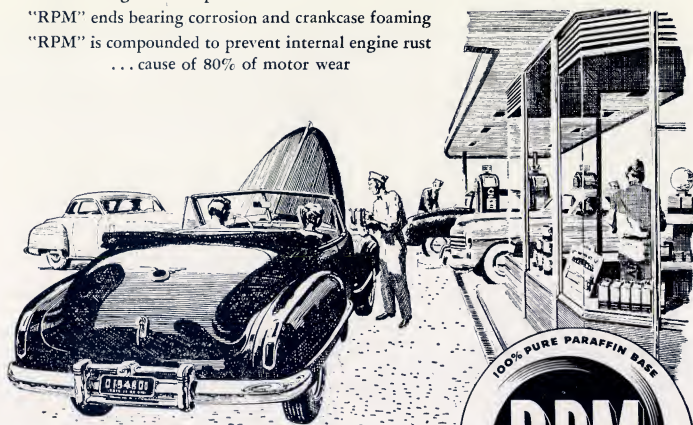
A Man's Qualifications

TO a delegation who begged the commissionship of the Sandwich Islands for a certain man, urging that besides being a qualified man he was in bad health, President Abraham Lincoln said:

"Gentlemen, I am sorry to say that there are eight other applicants for the place, and they are all sicker than your man."

In the West it's "RPM" 2 to 1 ... In an impartial survey, Western motorists named RPM Motor Oil their favorite by a 2-to-1 margin over its nearest competitor. Performance builds popularity ... and "RPM" gives motors the finest protection money can buy.

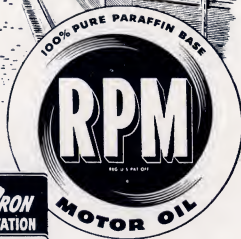
"RPM's" compounds stop carbon and sludge troubles
"RPM" clings to hot spots that most oils leave bare
"RPM" ends bearing corrosion and crankcase foaming
"RPM" is compounded to prevent internal engine rust
... cause of 80% of motor wear



We'll take better care of your car



Stop at Independent Chevron Gas Stations, or Standard Stations, Inc., for Standard of California products



BACKGROUND FOR AMERICANISM

*February--birth-month of Washington and Lincoln
... A time to re-check our position on the course of
Americanism they helped to chart. Among funda-
mental principles was the establishment of national
security through personal industry, thrift, and fore-
sight--qualities unsurpassed in meeting the
temporal needs of today. ☆ ☆ For the security of
your family, carry plenty of life insurance.*

BENEFICIAL LIFE
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George Albert Smith, Pres.

Salt Lake City, Utah

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